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ABSTRACT

The 1971 Indian Education Training Institute culminated in a 4-day conference attended by American Indian scholars, tribal administrators, and students concerned with education of Indians in the Northwest. This document contains a verbatim record of the proceedings in addition to an evaluation of the program. Recommendations are made (1) to improve Indian education in reservation and near-reservation elementary and secondary schools; (2) to meet the needs of Indian students in higher education; and (3) to plan for the use of Pacific Northwest Indian Center (PNIC) materials. It is noted that 3 follow-up activities are in progress to implement these recommendations: a committee is investigating possibilities for Indian educational programs in area institutions of higher education to move forward on the basis of concepts developed during the institute; a committee is studying Indian involvement in PNIC; and faculty and administrative personnel in area institutions of higher education are reviewing their own programs. The major part of this report, the record of the proceedings, deals with such topics as textbooks, the role of PNIC, Federal projects for Indians (e.g., Johnson-O'Malley), educational needs, curriculum, teacher training, guidance and counseling, and means by which Indians can force needed changes in various institutions. A related document is RC 005 883. (PS)

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Indian Education Training Institute

GONZAGA UNIVERSITY

1971

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PROCEEDINGS

INDIAN EDUCATION TRAINING INSTITUTE

PACIFIC NORTHWEST INDIAN CENTER/GONZAGA UNIVERSITY

SPOKANE, WASHINGTON

AUGUST 5,6,7,8, 1971

The work presented or reported herein was performed pursuant to a grant from the United States Office of Education, Department of Health, Education and Welfare.

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FOREWARD

The Pacific Northwest Indian Center is chartered as a non-profit public institution designed to preserve Indian culture, promote Indian studies and help develop Indian leadership.

The purpose of the Center is to be a repository for information on Indian cultures, a living museum and a library facility, an active art center and a vital force for educational programs.

Toward this end, grant money was made available by the United States Office of Education to study just what the Center's role in this area might be. Because the Pacific Northwest Indian Center by itself is not eligible to receive federal grant funds from the United States Office of Education, the project was undertaken in conjunction with Gonzaga University.

The Institute culminated in a meeting of regional Indian scholars, tribal administrators and students on the campus of Gonzaga University August 6-7-8 1971. This book is a verbatim record of those proceedings.

GUIDELINES

In view of the educational need and the feelings of the Indian people the following set of administrative guidelines was followed throughout the program:

1) Full participation by Indian people in all phases of the institute.

2) Support for the Indian people setting the goals for the institute and their educational opportunities.

3) Realization that if the above goals were not met, the terms of the original proposal would not be met.

4) That the PNIC could best be served if Indian people articulated their educational needs.

5) That institutions could best be served by PNIC if the Indian people articulated their educational needs.

6) That the whole concept of self-determination and involvement of Indians in policies for programs affecting them is here, NOW.

7) That the whole Institute must move forward to some workable plan for Indian education whether or not PNIC is acceptable to Indians as the basis of operation.

EVALUATION OF INSTITUTE BY PARTICIPANTS

A formal evaluation session was held Sunday, August 29. Participants were:

Lorraine Misiaszek, MA
Former Supt. of Indian Education, State of Washington

Dan Iyall, MA
Teacher, Spokane Public Schools

Henry SiJohn, MA
Project consultant, Teacher

Lucy Covington
Secretary, Colville Tribal Council

Cecelia Abrahamson
Member, Coeur d'Alene Tribal Council

Blane Hoyt
Student, Gonzaga University

Tom Connolly, S.J.
Member, PNIC Board of Trustees

Mel Tonasket
Chairman, Colville Tribal Council

Betty Drumheller
Project Director

The two aims of this session were to accurately measure the usefulness of the conference from the view point of the Indian people, and to furnish future directions which are both achievable and of value to the Indian people themselves.

The first task of the group was to gain an overview of the information contained in the participant evaluation forms.

It was apparent that each evaluation form was characteristic of the person who wrote it. A wide range of experiences and backgrounds was represented, and this was reflected by a similar diversity in the evaluations.

The evaluations were found to rather accurately represent Indian and non-Indian value systems. A major concern of the Indians present was an attempt to formulate a set of "Indian Values" acceptable to all Indian people. Thus, many of the Indian participants listed communication and exchange of ideas as the major strengths of the conference. On the other hand, some of the non-Indian participants gave the conference a bad rating for the exact same things the Indians saw as strengths.

Apart from these considerations, some of the participants had attended more conferences and meetings of this sort than others, which resulted in rather different sets of expectations.

Although perhaps for very different reasons, most of the participants rated the conference above average both overall and in relation to its usefulness to them personally and professionally. The information below, tabulated from 46 Office of Education Evaluation Forms, gives the overall picture.

Overall Rating of Conference and Educational Level of Evaluators

	Outs.(5)	Very Good(21)	Good(6)	Adequate(9)	Poor(3)
(4) PhD.		2	1		1
(11) MA/MS	1	6	2	2	

Overall Rating of Conference and Educational Level of Evaluators (Cont.)

	Outs.(5)	Very Good(21)	Good(6)	Adequate(9)	Poor(3)
(7) BA/BS	2	3		3	
(20)Below BS/BA	2	10	3	4	2

Rated Usefulness and Educational Level of Evaluators

	Very Useful(15)	Fairly(22)	Not at All(0)	Don't Know(7)
PhD.		3		1
MA/MS	4	7		
BA/BS	2	4		1
Below BA/BS	9	8		5

The group's evaluation of the quality and effectiveness of the program was generally in accord with evaluations of other participants as expressed on the evaluation forms. The evaluators felt quite strongly that what at times appeared as undirectedness in the discussion was in fact an excellent format for the Indian people to express what they wanted in their own way.

Weaknesses seen were confusions only partially cleared up in the minds of some participants over the respective roles of Gonzaga University and the Pacific Northwest Indian Center; and a blurring of distinctions between elementary and higher education. It was also noted that more officials from area institutions of higher education should have attended. However, if they had it might have impaired the free exchange of ideas.

Overall, the opinion of the group was highly favorable and it was strongly suggested that the program be followed up.

EVALUATION OF INSTITUTE BY DIRECTOR

There are two major areas which need concentrated effort in order to improve Indian education and there is interation between the two.

A. Reservations and near-reservation elementary and secondary schools:

1. Counseling and guidance must be made available to all students at all levels.
2. The nature of guidance and counseling should be less punitive and geared more to guiding the student toward skills needed in the real world.
3. A new level of para-professionals or aides for this task is highly desirable.
4. Equivalance in pay and position is one key; that these people be Indian is another.
5. Curricula should be restructured and teachers trained or retrained in the use of materials and methods acceptable to Indian people.
6. Evaluation and re-evaluation by Indian people to keep this on track is necessary.
7. Elementary and secondary education should prepare Indian students for 1) college; 2) Vocational training.
8. Permissiveness is a hinderance to the student in the classroom.

Indian student needs are distinct from white students needs in the areas of language, customs and culture. These differences must be admitted and educational programs developed to meet the change and challenge of divergence.

If these needs are met at lower levels then;

B. Indian students and higher education

1. Watered down degrees or courses are not acceptable.
2. Indian clubs and places (Long House and other meeting areas) where students can come together are important.

3. Whenever possible director of programs must be Indian.

4. Undergraduate Indian students as counsultants and staff of Indian programs help to train students as administrators and as a communication link between other students and administrations.

5. Information withheld on a grant either narrative or budget can spell trouble for a program.

6. Clear communication of what a program is designed to do at a college or university must be available to the student.

7. Guidance and counseling must again be available to give students tools to cope with the university and later as citizens.

8. Students should be involved in any grant writing process. This would serve to acquaint them in grant writing and applicating regulations - they would feel a part of the decision making process.

9. Home-rule and self determination are in - paternalism just won't work.

10. The institutional welcome mat has to be real.

Future planning for the use of PNIC archival materials was only partially accomplished. Three follow-up activities are in progress at this time.

1. A committee of Indian people is pursuing information and action regarding the adoption of the resolution calling for Indian involvement in PNIC.

2. A committee of Indian people is investigating possibilities for Indian education programs in area institutions of higher education to move forward on the basis of concepts developed during the institute.

3. Interested faculty and administration personnel in area institutions of higher education are viewing their own programs in light of the findings of the institute.

Betty Drumheller
Project Director

INDIAN EDUCATION TRAINING INSTITUTE
A COOPERATIVE SPECIAL PROJECT
GONZAGA UNIVERSITY & PACIFIC NORTHWEST INDIAN CENTER
IN OPERATION FROM
FEBRUARY 1, 1971 - NOVEMBER 1971

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* Denotes Indian Participants.
** Denotes participants that attended both pre-conference and conference.

Chart 6

PACIFIC NORTHWEST INDIAN CONFERENCE

Gonzaga University

Spokane, Washington

August 6-8, 1971

MORNING SESSION

9:30 a.m.
Friday
August 6, 1971

MRS. MISIAZSEK: Betty has given me the task of starting it out this morning, and I'm real happy that I'm here and that you're here.

Could you move up a little closer, please, because it is going to be difficult and it seems so formal to have you sitting so far away. I don't like this type of a setup normally, because it discourages a free exchange between people.

One of the things I wanted, first of all, to call your attention was this. During the three-day conference, we have our court recorders, they don't know your names, and they are going to be taking everything verbatim, so if we can remember to identify ourselves before we speak, it will be much easier for them and make a clear record.

I think we ought to start first by introducing ourselves and where we are from, and then we will let Betty take it from there. Let's start from the back and work up.

(Those in attendance thereupon introduced themselves to the conference.)

MRS. DRUMHELLER: To get started this morning, I will fill you in a little bit on how this all came about.

In July of 1970, I was appointed as Chairman of the Education Committee by the board of trustees for the Pacific Northwest Indian Center. Also appointed to that committee were David Wynecoop, Ozzie George, and Father Tom Connolly. We were directed to investigate the possibility of funding a project in the U.S. Office of Education. We knew some area schools and colleges had Indian programs, either Indian education programs or Indian studies programs, but we did not know the scope, the number of students, or the quality of the courses dealing with Indian subject matter. We knew that the Pacific Northwest Indian Center archival materials could be developed to serve the needs of these programs. We had no idea what the Indian people believed to be the most critical needs, what they sought as the highest priorities to serve Indian students.

With the cooperation of the congressional delegation, Senator Magnuson, Senator Jackson, and Congressman Foley and the Office of Education, the decision was made to submit a proposal to this conference. The grant was for $60,000.00. It was submitted August 1, 1970, and funded in February of 1971.

From February to June, weekly work sessions were held to locate materials, locate people involved in Indian education, participate in other conferences, and all those other activities relating to a major production such as this one.

In June of 1971, 20 Indian educators and 7 Anglo educators were invited to a pre-conference to make plans for this session. At the pre-conference, several task assignments were assumed by those present. Among the people who assumed task assignments were Hank SiJohn, Blane Hoyt, Madge Raya , Dr. Paul Melchert, Dr. Roger Harmon, Dave McQuigon, Willard Bill, Duane McGinnis, Warren Clements. We have had some support from Mary Hillaire, from other people at Cheney, Dr. Ben Taylor and others.

Can anybody think of anybody else that I might have left off that list? Blane, can you think of anybody else that worked between the pre-conference and this conference? Well, if I have left anybody out, I will catch up with them later. Much of my staff is not here right now, but so that you will know who else worked, Ruth Romine and Paulette Morigeau, secretaries. Paulette is working on the registration desk. Neal Parsell came on as an administrative assistant to me so we could really get this job done well. Dennis Jones, the executive director of the Pacific Northwest Indian Center, and he is responsible for obtaining the film that will be shown tonight in this room. I think you will enjoy that. There is a brochure in your registration packet which describes the film. Celia Smith is a high school student who volunteered to work down in the office. Lorraine sent me materials. There is also a list of bibliography materials that have been sent by participants and by other interested people, and you have that biographical list also in the packet.

Gonzaga University is the accredited institution and grant recipient. The fiscal responsibility lies with Gonzaga University. However, their commitment did not end here. Secretaries, xerox machine operators, and all staff have been most cooperative. Joan Codd and Tony Harris in the student services have made arrangements for food service, provided tables for Pacific Northwest Indian material on display, manpower, and supplies.

Mrs. Hutton at the dorm assisted in housing matters. She also assisted at the pre-conference, and many of you will remember her there.

Father Twohy and Father Via, Father Towhy is President of Gonzaga and Father Via is Academic Vice President, have provided strong support.

But especially to Larry Miller, Treasurer, we must give credit for the hours that he has helped. He has done a lot of work for us and suggested different ways of reproducing materials and this kind of thing. It has been very helpful.

Now one of the mandates given to the staff by pre-conference participants was to contact local tribes and urban people to come to the conference. Joe Bailey and the group at the American Indian Center have submitted names of people to be included and have invited us for today's afternoon session, which will be held at the American Indian Center, and we drew what I call sort of a map of how to get to the American Indian Center.

I hope I haven't left anyone out whom I should have thanked for the help or who assumed the task assignments during the pre-conference to conference time. We thank all of you for making this effort on a warm August weekend to come to this conference.

If any of you have announcements during the conference, please give them to me or you can come up and make them yourselves, whichever way you would prefer.

There is a name tag in your packet. Be sure you wear that when you go through the food lines. Those who do not have name tags will be charged. If you have a name tag on, there will be no charge.

Lorraine has already asked you to give your names when you are making remarks, and you will only have to do that a couple of times. By that time, we will all know their names, all know each other, and we will be able to give the reporter the information.

Now that is all I have to start out with this morning. Do you have any questions on the grant or the information that I have given to you now?

Okay. In your packet, you will find a prepared statement on student views. Blane Hoyt and Emery Gray have worked together on that survey. They formulated the questions themselves, they made the contacts and Blane will present the information on his student-to-student survey.

Blane.

MRS. MISIAZSEK: Betty, before we move into that, I would kind of like to introduce the newcomers, have them introduce themselves, and we will have two more people out so we don't have to interrupt the meeting.

So, first of all, you back there that just came in.

MR. OLIVER: Emmet Oliver, University of Washington.

MRS. DRUMHELLER: Emmet Oliver just gave his title as University of Washington, but there was an article in last Sunday's Sun Times that Emmet is now the Superintendent of Indian education in the State Department of Public Instruction, that is Louis Bruno's office, so that is Emmet's new job and new title.

MRS. MISIAZSEK: I understand Emmet will not be taking office until the 20th of this month, so we will re-orient him at this meeting to some of the problems that he will have to deal with. And I am very happy, Emmet.

MR. OLIVER: Thank you.

MRS. DRUMHELLER: The coffee is here.

(A short recess was taken.)

MRS. MISIAZSEK: As we start, I'd like to have Blane Hoyt come up here so that he will be available in an exchange of questions concerning his report. I don't think many of you have had an opportunity to read the material in your packet, so I think maybe he ought to go over his report here. Hopefully what we would like to do is to encourage a lot of discussion pro and con on some of the points that are brought up and move beyond just saying what a weakness might be and even offer possible suggestions on specific things that we need to change or to try to improve whatever the problem is that is brought up in these reports this morning. This is the way I think we can really get into the heart of the matter. So, Blane, will you come up and kind of give them an overview of your report, and then we will have some discussions?

MR. HOYT: I am Blane Hoyt of Havre, Montana.

The thing in the packet isn't really --

MR. MINTHORN: What tribe are you?

MR. HOYT: Turtle Mountain Chippewa Cree.

MRS. MISIAZSEK: We would remind everybody to identify themselves before they speak.

MRS. DRUMHELLER: One other point: We have a very rough draft of people who were invited to the conference. So long as everyone is registered, we will redo that list so that you will all know who was here, and that may be mailed to you, or we may have it ready before you leave. Go ahead, Blane.

MR. HOYT: Okay. The thing in your packet was a paper that I did in a counseling class out at Eastern. It doesn't really pertain to this in particular, the guidance and counseling areas. What I have to say here will coincide somewhat with that. I am also going to cover curriculum as much as I can. Betty suggested drawing up an outline of what I was going to say, and I thought, well, if I am going to say it, I might as well just say it.

Marjorie and I worked on Indian student needs as they pertain to Indian education. We covered both areas, curriculum and guidance and counseling, that were set up at the pre-conference in June. This is an attempt to present the Indian student's point of view and a broader view by including non-Indian and Indian educators and administrators, their view of Indian students' needs in education. We attempted to present points of view by interviewing and talking to Indian students, educators, and administrators. Because we couldn't reach everyone, we decided to send out a questionnaire. The response to the questionnaire was very poor, and we had to throw that out. We are not totally unprepared, however. Since we couldn't rely on the questionnaire, we had to rely on the talks and interviews that we had with students and others.

Our sources of information were primarily colleges, Upward Bound Programs, high school students, the SCOPE Program here in the Spokane school district, programs such as Pride and Heritage in School District 81. Some of the colleges that I went to and talked to students at were Eastern Washington State College at Cheney, Central Washington State College at Ellensburg, our own program here at Gonzaga, and Eastern Oregon College. We also read up on the materials from other colleges such as Eastern Montana College in Billings and the University of Montana. We were primarily concerned with high school and college students, and I think Hank will go into the grade schools more.

I guess I will start off with the high

school counseling situation. High school is where a student should be preparing for college or some form of further education, at least thinking about it. Students view counselors all too often as someone who throws them out of school, either that or someone who can only schedule classes so that times don't conflict. High school students seem to drop out for many reasons. When we asked this question of Indian students, we would usually get the answer of a lack of interest, and that is pretty difficult to pin down. More specifically, they would say, school is a drag; they wanted a chance for a job; and more especially, if they came from a low income family, there was no pressure put on them to stay in school by their parents, or if they could get away, there was no pressure put on them by the probation office. Another reason was, it gives us a feeling of importance not to have to go to school. A possible solution is for our dropouts -- could be like the SCOPE Program here in Spokane. They have counselors and teachers, and they are both expected to work with the parents, not only with the students. The Indian counselors should be sympathetic -- if they are Indian counselors, they should be sympathetic with the students and their needs. I just want to interrupt here. I forgot to say one thing: If you want to interrupt at any time and add something that I haven't fully covered, go ahead, because we want to bring out all the issues.

MRS. DRUMHELLER: Blane, do you know what SCOPE stands for?

MR. HOYT: Sorry, but I do. It's Student Organization -- Student Community -- let's see. What's the "O" stand for? -- it's School Community Organized Planned Education.

MR. MINTHORN: You were talking about interviewing with students to see why they dropped out of school. Well, we have had quite similar reports in our scholarship program, and we have had surveys made and things like that. The greatest part in our survey revealed that many of the kids do very well up to the ninth grade, and after that they get in high school and they just can't seem to cope with the social standing in high school. And there is much pressure put on them from that point, which I think is quite significant and which you seem to have overlooked in your -- maybe the Indian student's problem is different in this part of the country.

MR. HOYT: Oh, I don't think so. I think the social aspect of high school, like I said, is a pretty important factor in dropping out. We talked about that last night, and specifically, if you want to take a specific example, it will be like the lunch program where they have free lunches, and you have to get in line and get a free meal ticket. A lot of the high school students are pretty self-conscious about that, whereas they wouldn't be so in junior high. There is a lot more social pressure, I believe, in high school.

Feel free to bring these things out, because we couldn't cover everything. Yes?

MRS. HOLLOW: Well, I am Maude Hollow. I am a teacher-librarian from Wenatchee. Maybe Lorraine can help with this, but isn't the State Department of Education as a whole involved in revising the requirements, the state requirements, for high school students because they have had such a large dropout rate and aren't getting -- let's see. I think they are going to keep the same credit requirements for english and history, but I think they are going to allow more electives to be taken to encourage more interest and what not. Now, is that true?

MRS. MISIAZSEK: Yes, and this whole area that he is talking about now, I think an attempt is being made at the state level to make the graduation requirements for high school students much more flexible, so that each school district can, you know, really design a program that will meet their specific needs, because their needs are a little different, say, in a farming community or an orchard community, from urban communities. And so this allows more flexibility, but, however, I don't see where it will lower the quality. It ought to improve the quality of the educational program as far as preparing students for graduation, so I really want to say that this problem is recognized. It's not going to, you know, be solved by anything that is done at the state level. They can only assist, and I think the thing we are doing here today in talking about them and pinpointing the problems and making suggestions as to what possibly could be done, this is the important thing, and this is where the change is actually going to take place, by us, by people in the communities, by your local school districts, by your teacher training institutions who train people for our children. So really I think it's a good point that he's brought up so far in their investigation.

MR. HOYT: Is there anybody else? Yes.

MR. MILES: David Miles, Lapwai High School. I discovered in just three years of counseling at Lapwai High School that -- this applies to the non-Indian as well as Indian -- that if the parents will just give education secondary -- for example, when they have some kind of roundup during school week, why, they will take their children out of school. The shows and rodeos come first. And we have this problem of absenteeism. Like he was saying, maybe the situation around here is different, but at Lapwai High School we have had considerable absenteeism.

I notice in your little report that that is one of the hindrances that I discovered more so among the Indian students, high school students, as well as the non-Indians where you have 41 percent Indian students. It seems to me to be developing philosophy, "Well, what's the use of going to school?" And so forth. The first year that we introduced Indian counseling three years ago, very few came to my office. I just about had to drag them into my office to find out what was wrong. So then I take time out and go to their homes not to let the student know that I was there, just specifically to verify some things, why they were absent and why they were disinterested in school. And another thing that we are talking about in Indian education: We are trying to put in a Nez Perce course accredited to the Indian students as well as to the white students, but we are finding it difficult through our state board of education as far as curriculum is concerned -- if we are going to teach Nez Perce, we might as well teach Nez Perce all over the world, like we are doing Latin and Greek and Spanish and so forth. So we are having a difficult time there. Of course, now our Indians, they do not have a complete concept of the language or knowledge of the language, so that makes it hard for them to become -- they want to be Indians, yet the can't speak Indian languages. And there are just a very few that speak the native tongue now, but these are some of the problems that we ought to bring up because of the interesting reports.

MR. HOYT: Thank you. There are a lot of Indian educators here and counselors and such, and if you have anything to say, be sure and say it, because it will improve insight into the students' needs. Is there anyone else?

Okay. One of the biggest complaints in the high schools is that they don't have Indian counselors. And I know you mentioned that you had a hard time getting them to the office, and I don't know why that was --

MR. MILES: Maybe I will continue. The way I analyzed and studied it at the University of Idaho in this particular area in 1968, I believe that they have a tendency to become an introvert. Maybe that doesn't explain it very clearly, but they figure, "Well, I am -- what's the use of me putting in for, for example, a candidate for cheerleaders? Maybe I am physically handicapped, or I am not beautiful and good looking," and so forth. I have been there three years. I haven't hardly recognized any discrimination against the minority groups, as Mr. SiJohn did in his questionnaire. You perhaps filled that out and mailed it to him. Some of the questions were pretty hard to answer, so I took it down to my superintendent, and we sat down. Maybe this is the thought of the Indian students, that they are discriminated against. Maybe it goes clear back 20, 30, 40 years ago. You see signs in some local towns, white trade only, and so forth. Maybe that is the recipient of that early background training. That is the only way I could figure it out. And I tried to tell them about counseling, both vocational counseling and educational counseling, and whatever assistance may be derived from this counseling may be a help. One of the problems I faced the first year I was at Lapwai High School, and in Nevada where I was counseling Indian students was, I said, "What is your major and what minor?" They didn't know what I was talking about, and I said, "What are you preparing for? What are you going into? English, Spanish, Social Studies, Math?" They said they never thought about that before. And so this whole problem lies in the educational field, be it white or Indian or black down in the grade schools. We don't shape the destiny of the pupil or student. We don't give them enough background of what they should do. If they are good baseball players, well, let them aim for professional baseball. If they are good at math, if they are math sharks, well, encourage them to be math people. I know, for instance, I flunked in my history courses in high school, but when

I went to the University, I became a history major, and that was my field. But the English part, I got straight A's in the English department. Everybody thought I was going to be an English teacher, but I think there is something lacking in both Indian and white schools, as far as reports I have read in the last year.

MRS.HILLAIRE: I really think, as Indian people, as educators, as people concerned with the welfare of the future of young people, I don't think we should lose sight of the fact that most of education is irrelevant to living. This kind is not discriminating in terms of its irrelevancy to Indian living more than it is irrelevant to white living or black living; it is just irrelevant to the concept of responsibilities of people required to cope with and face the problems of living in the world today. I think one of the big cultural lags that we have is the fact that we have kept ourselves busy -- busily trying to correct counseling as a corrective device, and what we really need -- I think it's pointed out in such books as Future Shock and Body Revolt, some of the newer self-awareness concepts of education, that it is possible that punishment and correction is not enough to live by, that if we are going to furnish people the kind of consciousness or awareness so that they can independently take the responsibility of decision making, we are going to have to guide them rather than counsel. And if guidance goes into -- if counseling goes into a guidance proposition, you are doing a preventative kind of service. You are not punishing and you are not correcting. I think the thing in schools that I find, in talking with the youngsters that I have come in contact with, is that constant, almost irrational punitive attitude that the instructors have for them that they can't face. You can't constantly live under the punishing attitude of other people. And so this is the constitution of the reason that youngsters are walking away. They are saying, "Well, I am going to try drugs. I am going to try alcohol. At least, I can be myself." And in terms of the kinds of correctional devices, once you start correcting somebody, you put them in a position where they cannot actually see us as a helping person, you know. People are kind of asking me about this idea of people thinking of policemen as pigs, and the ones that are really outspoken and violent about it, they are that way, because in each of us, as American society, whenever we say policemen, we think pigs, you know, in just an overall kind of an attitude, which allows the people who have guts, to say it, not only to say it, but to act it out. As I work with instructors and administrators, I find that in their inner hearts they see what they are doing just the least bit irrelevant also, which causes then the environment in which a youngster can walk out on his education, not seeing his future clearly, because in the hearts of the important people that he has to guide his life, there is the least question that this is going to be helpful to them. I think, until the schools get into a closer harmony -- and I don't mean power struggles -- I mean harmony with these communities, the parents so that all the important people in the children's lives can be included in policy making and curriculum building, I think we are going to have a hard time. Currently there are some really big moves in the direction of getting parents involved, getting the communities involved, so education can again become the opportunity upon which decisions of a youngster's future can validly be based. I think there are moves in this direction.

MR. HOYT: You said something about the punishment kind of thing with counseling. Would you say that was a reason for dropouts, too?

MRS. HILLAIRE: Yes.

MR. MINTHORN: Did you find out in your report if absenteeism among the Indian students was -- well, on our part, we found out absenteeism was because the child had failed to prepare his work, and that is why they were absent quite a bit. That was a great reason for them being absent from school, because they were never prepared in their lessons. And it was when we talked to the kids, and we talked to them quite frankly, they said that they wished somebody would come to their level and just try to help them out of their problem and get some kind of counseling. They have a counselor, but the counselor is so engrossed in counseling -- well, they have a big schedule to carry, and the Indian student is just one of their problems, you know. They said, if we could just get somebody to come down, just to see if I am doing this problem right. Well, a lot of them are just floating around. They don't even know how to begin to solve their academic problems, let alone carry on a mature type life either.

MR. HOYT: Yes?

MR. WASSON: Maybe I can answer that question. It's probably because everything you heard in high school is in opposition to what your values are and the ideologies of life really are as an Indian. That was my big reason for not doing any of the school work, because it's opposite to the way of life I want to learn.

SISTER MORGAN: Sister Junette Morgan. I think Mary said it beautifully, and I agree with John, but it isn't just an Indian student problem, as Mary pointed out. It's the whole system. It's destructive of, you know, the personal identity sort of thing that needs to be developed from the very beginning, and I know in my work in Nespelem -- I think it was Lucy Covington who said, our children are so bright and alert before they get into school, and they get into school, and the system begins to destroy that which was so spontaneous and beautiful in these children. So you know, gradually they come to fail according to the values and the setup that the system has provided. And so what Mary pointed out as a punitive sort of nature to the counseling is also true in the classrooms. Part of it comes about simply because the teachers and counselors themselves have been conditioned by years and years in the systems, and they have had this done to them, so that unless somebody shows them some different sort of approach, they don't know how to do it even if they believe it. So I think it's a very key element in education and counseling, both. For instance, if we could take care of a refocusing of education so the role of the teacher is one of the catalyst who helps the child to discover himself and his capacity and his potential and, you know, the history of himself, so that he can truly grow. Then he experiences some of the joy of learning. Also, you have to build in success and options, so that these students that you were pointing out here -- you know, absenteeism, not doing their work and so on, it's boring and it's stupid and it doesn't mean anything and it doesn't fit in with the real world. So, for instance, if the student has the choice of 7 or 8 or 10 different things that he might become engrossed in according to his own interest, and he can set some of his own goals with some help and strategies for reaching those goals, then he isn't a disciplinary problem any more. He isn't any more, because he wants to be there, and the commitment and joy of learning and growing is real.

MR. HOYT: Then would you say that the major part of the dropout problem lies with the school and with the educators, and they should do something?

SISTER MORGAN: Yes, and, Blane, it's bigger than that. I would see it as a whole type of thing. For instance, the major role of the teacher right now in 97 percent of all the schools in the country -- I don't care whether it's college or kindergarten -- is that the teacher is an authoritarian figure, and the teacher is a manager, a power person who manipulates or maneuvers the students. You know, you may compromise a little bit on that and say, "Well, I am going to be real democratic. I am going to let you share in this, and you make up the rules that I want you to make up." And so you go into all these classrooms where it says, "A good citizen will keep quiet; a good citizen will stay in his seat," and all this business. "Don't make waves, don't rock the boat, don't be creative, don't express yourself," you know, "You may move when I say move. You may drink when I say drink," you know, "You can go to the gym, but you can't run," and all this sort of thing. So that it's like a prison type thing. So even if the student doesn't turn to absenteeism or drop out, we have a large portion that are present in body only.

MR. HOYT: Yes.

MR. IVERSON: Dick Iverson, Ferris High School. I agree in principle with much of what you are saying, but, you know, it's awfully easy to find a bogeyman, and the bogeyman right now is the classroom teacher, and I am seeing just one hell of a lot of teachers that are good teachers, that are doing the job, but you will have some of the same problems -- if the community sees a teacher step out and really innovate, baby, he's clapped down by that community right now, because some of the same things you are talking about, the teacher ought to be doing, but just let those teachers try to do it, and they have a charge of treason, or they have a charge -- and I am not exaggerating -- they have some kind of a system to answer to. Many times that system is the community itself. You know, I really hate to see us oversimplify the thing and put all of the burden on the classroom teacher. I am a classroom teacher, and I will be honest with you: I am very active in classroom teacher work, so I have a self-interest, and I recognize the weakness of some teachers, but I think that you are building a bogeyman that doesn't exist. There is just one heck of a lot of fine teachers. As far as counselors operating in the role of an authoritarian figure, I am not a counselor, but I have seen very few counselors operate in this role. In any system there are some, but most of them do not operate in that role any more. I think that you are talking about something that happened a long time ago.

Another thing I'd like to speak to is something referring to curriculum development. You know, everybody is standing up now for no requirements, because there is a new theory. It seems to me, if you go to the people who are the most philosphical and sound in curriculum development, people who I respect, what they are saying is that what we feed kids is kind of irrelevant. We need some kind of curriculum to help kids prepare, and that means not teaching a bunch of facts, but teaching them processes and things, so that he can analyze, synthesize and evaluate when they get out of school, and solve their problems and society's problems. You are not going to get that with the kind of curriculum that lets youngsters just pick and choose.

I think there is another problem involved there. I am a history teacher. I will grant that most of the social studies which has been taught in high school has been irrelevant to the kids, but that doesn't necessarily mean that history is irrelevent; it's just the way it's been taught is irrelevant. So what you need is a change of approach in teaching, not kick it out of the curriculum. I think there is a great danger of going in that direction today.

MR. MILES: Speaking to his statement there, I believe in bringing in innovation, and I agree with him. I have been teaching and coaching for 15 years, and I agree with Mr. Iverson: As soon as the teacher brings in, or a coach brings in, a new innovation, he is a bogeyman, or whatever you call him. I will go a step further on what he said this morning. Personal conflict between teacher and pupil and parents basically starts with the parents. In my five or six years of counseling -- only three of that is in Indian schools or schools with 41 percent Indian pupils -- I have discovered that the reflex is given by the students whose parents are against the school board and against the superintendent and the principal. I am talking straight facts, because I went through years of this. For example, in our Lapwai High School an incident occurred -- I wasn't in the gym at the time, but I had a student teacher from the university, and it was assumed that he paddled one of the Indian students so unmercifully that he couldn't go to school the next day and couldn't get on the bus. So I happened to drop by his house that day. I didn't know about the report, and here he was out there playing basketball, shooting baskets. When I got back to the school that evening, the superintendent called me in and says, "Look, something happened in your department, the athletic department." I said, "I know nothing about it." So I contacted this student teacher, and he gave me the particulars, and I found out that he was sassing the physical education teacher and was, you know, punishing him. He wouldn't take his required seven laps around the small gymnasium. You know, country gyms are small. Three or four parents took it upon themselves, and they had a walkout, an Indian walkout. Some of you have heard about Lapwai High School. And it lasted for a week, and some of your ministers and some of your Indian leaders took sides with these children on this Indian walkout. And they came to me, and I told them outright it was foolish. I have been teaching and coaching for 15 years. I have a paddle on my desk, but I have never paddled a boy in my life. They even make initials on my paddle, and I know maybe that I am bluffing when I have the paddle on my desk, but I never paddled a student.

MRS. MISIAZSEK: May I say something here, Blane, before we move on. I'd like to say that what we have talked about so far, and Betty has been outlining on the board some of the major concepts -- we want to say this, first of all, that we want to be careful that we don't react by loading the blame on one thing. This is not that simple; it's a very complex thing. You can't blame a classroom teacher. You can't blame the system, because who is the system? The system is you, you know. You can't blame the student, because we make the error always when we are dealing with educational problems or goals or priorities in that we always look at the problems that the children experience. We always look at the student who is a dropout. We never, never look for the student who is a success. We have many, many students who are very successful, and they are happy with themselves, with their experiences. This is one of the reasons I think that they are successful in spite of the odds that they have in their growing up learning experience. So I think, too, we ought to keep in mind those successful students and find out what are the things that happened to them, you know, to help them to be successful, as well as looking at the problems that they have to cope with that caused them to fail. I mean, we have to kind of look at both sides of it, and hopefully we can come up with some specific things. We are talking here in terms of changing teacher attitudes. At one time I think we touched on this, but so many teachers that I have met and worked with are so willing to change attitudes, but they say, "How do we do it? What do we do?" So then maybe then let us go a step further and say, "Well, what is there now in dealing with the Indian child or with the culturally different child that we haven't really addressed ourselves to?" Is it a learning style? All right. We think it is. To what degree? We don't know. These are the kinds of things that I think we need to explore and to give educators as well as students handles on, so they can do something concrete without, you know, being ready to saddle somebody with all the blame for something that has gone wrong. I think it's all our faults, and so we ought to just assume this responsibility that it's our fault and really work towards finding out some of the things that can be done. I think Blane has really done a good paper, and I am anxious to hear the rest of it. Have you completed it yet?

MR. HOYT: This here?

MRS. MISIAZSEK: No, your discussion. Please don't --

MR. HOYT: Okay. There was just one thing that I was kind of interested to bring out, and that was when we mentioned about the introverted student. I would wonder what's the cause of this. If anyone has any ideas on it, go ahead.

MRS. HILLAIRE: I have been trying to think through this idea of the native American versus the American Indian identity, and I think this comes sort of somewhere in between. I think for many years and maybe going back to the points brought up by the gentleman back there, in the first place there are some witches, there are some sacred cows, there are some kinds of problems that are both amoral and anti-human. These elements are in the educational system. They have captured and beguiled students, teachers, administrators, and communities alike. I think this was pointed out. Some of those sacred cows that have to be killed may be our favorite things, which doesn't mean that it doesn't need to be done away with. Maybe part of the cleaning up means that, as a person, as an educator, as an administrator, as a community, wherever we have been familiar, we must get out, we must move, because life is an activity that does not quit. It does not stand still for us to get enough confidence to take that next step. In other words, it seems as though the American society has been so preoccupied by dying in its variety of ways, by programs ending, by determining, by this ending, by that ending, until they are unable to see that the very essence of their living is uncertainty. Where is the security of our tenure then? My friends, it's this kind of wolfish hunt that we have to get at. You know, the thing of it is we are sort of looking for a manure pile that may be more animal than human to clean up, you know, the problem syndrome. We are always trying to remove something that isn't going to cut us off in any way, and maybe we are what should be removed. The students are finding this out, and they are stepping aside, they are going out, they are dropping out, they are going and trying to find other ways of learning other than the normal schooling. I think this whole mess has really lead us away from our real problem: Indians educated in a white institution is a cultural contradiction. What is valuable and what they have been told is valuable in school doesn't work at home. What they haven't been told and what is valuable at home doesn't work in school. I have learned in my home that I was an honored and valuable person, and then I had to go to school and become a dullard, that the only way that I could appease the instructor was to sit quietly and not rock the boat, because my questions were naughty, because they were, "Well, where are the Indians?" And, you know, from the very shocking experience of having a white teacher come into the room and get so hysterical, because, you know, staring at them are 40 little Indian kids, that they grabbed their hair and ran out. It has set up a lasting trauma that has established a kind of passive resistence. I think one of the best things I could have done for my children was to keep them out of the white school, but I didn't know what else to do with them, so I sent them to school for nine years. They worked all right. All of a sudden my oldest girl missed five days. I was working in a different city, so I didn't give her an excuse. Five unexcused absenses and she was expelled. Nobody ever mentioned that she had nine years of perfect attendance.

The contradictions that we live in, we can't forget them. There is a difference between Indians and non-Indians. It can be identified, but I can know it all my life, and you can be surrounded by people who don't know it. There is a poem written by a young Canadian Indian. The book's title is "There is My People Sleeping," and one of the verses says, "I died a thousand times in front of them, and you didn't understand it." There is a contradiction in the kind of melting pot syndrome that we have lived in these past years together. We are coming to the point where it's becoming obvious. The black people are stepping aside, taking the option of identifying that that is their own. The Mexican-Americans are making noises about stepping aside, and so the Indians are making noises about stepping aside too, which does not mean we want out of the game. We want to come into the game with a potentiality that is ours, not to the presumptive, problematic condition that the white people today understand. We want a significant understanding that we are different, but in our difference we are willing that our action be joined in some kind of harmony, that we will all benefit from it. And once you do a new thing, something must go. To date, the representation in education in any facet of the Americanized institutional ways of living -- one of the things that you will find indigenous to it is the lack of functional representation of minority groups, and I think this is the kind of relevance that people are speaking, not to throw the baby out with the bath water, but to take care that the baby, being there, is further insured a life that will be productive for him, because we are there. This is the kind of system we have to develop. We have to organize a way that the significant differences between the ethnic groups will be harmoniously placed in representation in the kinds of decision making positions where, because they are there and willing to make their fair share, we all benefit from it, because we all become more in recognizing the difference in others rather than trying to make little paragons of ourselves through them. I think if you will critically analyze the systems and institutions of this country, you will find that one, they have been punitive, because the punitive nature of power makes of people things to be moved around at the will of the power pressure. And we have been calling each other names. Some of them have been witches, and maybe it's because we are significantly different that we call each other names, but we haven't respected that difference. Maybe if we started to respect the difference between the various ethnic groups, we wouldn't have to call each other names, because we would all have different names. Maybe it's possible that we should stop trying to civilize the others and start civilizing ourselves. And then maybe in the last, it's possible that as we become responsible for the total group and protecting the survivors of others, we might finally endure ourselves rather than just harrassing them with our ignorance about them and instilling in them the kind of fear that they will never exist as long as the white person who is instructing an Indian doesn't respect the Indianness of that person. That person doesn't exist for them. He becomes a paper doll in the papier-mache world of the bureaucracy. And so the interpersonal relationships are void, and our responsibility to each other impotent. These are some possible witches. I think they are some things to think about.

MR. MILES: I wish to go further, a step further, trying to answer the question of an introvert among the minority groups. For example, driving 320 miles round trip for a teaching position in the State of Oregon -- of course, you do not understand the conditions in Wallowa Valley where we are still fighting the Nez Perce war of 1877. I had all my credentials in front of the superintendent and the school board members, but you are not accepted immediately and you step into a conference room. So I went in there and sat like a -- like she was saying, a paper doll, and after about 20 minutes of interview, I walked out and down the hall. The sympathetic principal followed me and said, "Mr. Miles, three or four of those school board members and one superintendent said they wouldn't have an Indian coaching their football and basketball teams." And I said, "Holy mackerel, they should have phoned me." I should have phoned them and told them that I was an Indian. So when the incident came up when I had secured a position somewhat similar to the one in this Oregon town down in Nevada, I said over the long distance phone that I am an Indian, and I don't want to drive down and have to drive back for nothing. He said, "I went to summer school with you in 1960. You don't remember me. I am your principal."

But like me, what would happen in that case? Should I have just went on down the stream with the other dead fish and said, "Well, I guess white culture didn't fit in with me." However, I was taught in white schools. Should I have created a sense of being an introvert? Then there is an example of one of our girls who graduated from the University of Idaho a year ago, and she went to parties and social gatherings. The moment she returned to her home, she withdrew right back into being, in a sense, an introvert. Today she is out of a job, because she can't go out, and she can't talk to people. There are pros and cons to all this discussion. Maybe when I was coming back from this Oregon town, I could have said, "The hell with education, the hell with coaching and all that. I will just go back to whatever I was after World War II, a drunkard, a sot," or any definition you have. Now, I don't know what Webster states about introverts, but that is a person that is secluded, isolated, and so forth and so on.

MR. HOYT: Okay. We were talking about the biggest complaint in the high schools which was the lack of Indian counselors. Another thing is the lack of Indian courses or an Indian studies program. After asking the students why they dropped out, et cetera, they said that they weren't interested. We asked them, "Would this help you? Would Indian counselors help? Would Indian courses help?" And they said they would.

The next thing then was prejudice, and there is prejudice in the schools, and it's detrimental to the students. One opinion on this was that it comes from learning disabilities. The Indian students come into the classroom, and they are what you might call disadvantaged. The teacher becomes frustrated and angry and becomes derogatory, and that leads to the prejudice in the schools. That is only one explanation of it. Some better approaches to solving these problems might be counselors working with the colleges. This would be the high school counselors working with the colleges so that students would have a better idea of what college is like. A good example of this would be, again, the SCOPE Program and how they took these students to the colleges. They sat in on classes. They were explained. They were talked to about financial aid and, you know, all the different aspects of college. Another thing would be counselors could do more work with recruitment, recruiting students for the college. In this counseling class that I took out at Eastern, it was brought out that students probably do the best recruiting that there is. Something could be done in this area in developing paraprofessional student recruiting, or something like that.

Another area that we get into then is financial aid. It's often misunderstood or not even known about by the Indian students in high school or out of high school. This could be stressed more by the counselors or whoever in the high schools. I think the idea of money should not keep you from going to college. There is money available, and there is -- financial aid should be talked about to the students. We talked about criticism of the B.I.A. when it comes to trying to get money for school. The problem lies in when you come to school, because you don't know whether you have your financial aid or not from the B.I.A., and it arrives late, and sometimes -- I know myself I couldn't make up my mind if I was going to come to school or not, because I still hadn't heard from the B.I.A. This causes a lot of running around at school trying to find out where your money is, or if you are going to get it at all.

The next thing that we asked Indian students about was the Indian student centers on campus. Most of the students feel that the Indian student center is important to the program. Its kind of like a binding force. It holds the students together. It's a place to come and study, a centralized place where you can find out about your financial aid or whatever. The Indian centers on campus also help to sell the program. These students are attracted to the campus by an Indian house or log house or whatever you call it. If there is no such center, as there doesn't seem to be on some campuses, the students are primarily on their own. The purpose of the center is to work together, and I don't know if this is good or bad, the students working by themselves. It's certainly a challenge, and the centers seem to help where they do have them. Not only do the Indian houses attract students, but they keep them there. By getting together like that and providing tutoring and counseling, they keep the students in school.

From the problems that we investigated, most people are interested in instituting courses in Indian studies. Most schools -- let's say the schools that do not are usually because they have an encompassing minorities' program, or the school lacks an interest, or they are not totally committed or used to having Indian students on campus.

MRS. DRUMHELLER: Blane, excuse me. Do you mean the students are interested in having the Indian studies?

MR. HOYT: No. I stated that wrong. The schools themselves, I am talking about the schools themselves.

MRS. DRUMHELLER: Okay.

MR. HOYT: Like I said before, the Indian courses are important to the Indian students. They are important to keeping students in school. In the opinion of the Indian students, the Indian programs in general are good. They help get not only students who can afford to go to college and have a high GPA, but the poorer students with the low GPA's are given the chance also, and they are often given extra help, tutoring and counseling.

One big complaint of the students is the bureaucracy in the schools. The administrators don't seem to understand. They give you the run around. You have to go to all these different offices and see different people, and nobody knows what's going on. This could probably stem from the fact that the school is not interested or committed to Indian programs in their school. If you have financial aid or B.I.A. aid, this gets worse. You have to do a lot more running around. Many of the students feel that beginning classes are good to break in the students to college life, such as the Indian English class out at Eastern. However, they don't want these watered-down courses, but rather a course with college credits. Are there any comments on what's been said so far?

MRS. MISIAZSEK: I have a question in my mind now. In the survey that you took, did you talk to college students that were relatively successful in college as well as students who were not successful in college or high school? Did you include both groups in your survey?

MR. HOYT: Well, we didn't specifically ask them if they were successful or not. We just, you know, talked to them, as many as we could.

MRS. MISIAZSEK: And did I understand you to say in one of your remarks that students didn't really want watered-down programs, that they wanted to feel competitive, and they wanted really, you know, to succeed on their own ability? Was this the idea that you got from --

MR. HOYT: Yes, I would say that was the idea.

MRS. MISIAZSEK: I just wondered, because I heard you mention it, but I just didn't know if they really felt this way generally or if it was just maybe one or two or three students.

MR. HOYT: I would say this was a general feeling.

MRS. MISIAZSEK: A general feeling?

MR. HOYT: Yes.

MRS. TANDY WILBUR: I am Mrs. Tandy Wilbur, Swinomish. I'd like to answer his question on the students not knowing if they are going to get their B.I.A. scholarship. Like Mr. Rifenberry, he generally calls us on the education committee and tells us so and so hasn't sent certain things, and I think this gives the students something, you know; they are not getting all this money for nothing.

They have to work for it a little bit, and I think that gives them a chance to do something for themselves. So I'd either call them or write to them and tell them that Mr. Rifenberry of the B.I.A. has informed me that you haven't gotten certain things in, which they do. So it's really simple if you, the students, would work with the tribal education committee and the B.I.A. that gives the scholarships, because that way it gives them something to do, you know, for their grant, not, you know, somebody else doing it for them.

MRS. MISIAZSEK: I think that kind of relates to something that I discovered fairly early when I started to work in education for the state and had a chance to go to a meeting at Bellingham and talk to the people who developed an upward bound program very early for Indian students. I talked to the director of this program and asked her what were some of the things that she felt that were weaknesses that could be strengthened, to assist students succeeding in their college experience. And she said, "Really, it's quite a simple thing. They need assistance in helping to cope with the system," which is just what he is saying. They need to know how. When they are making application for scholarships, and they say, "Well, please send us a transcript of your high school grades," or please send us something, they don't follow through with it. They don't go get it and mail it to the person or agency. And when they are actually in college, when they are finally enrolled, they really don't know where to go to get this or that or the other thing. They are told where to go, but they don't follow through and actually look the person up and get things done which need to be done, for example, course changes, you know, schedule changes, many minor things that really mean success or failure to that student in college. So this might be one of the things that we can come up with at this meeting, suggesting ways and means that we can offer some very direct personal help through the colleges, offer this kind of help to the students. It's very simple things like this and how do you cope with the system, you know. Like you can't register a day late. If you register a day late, you have to go through another kind of a process, but they don't know this. Just a number of things like this really that have no bearing on the ability or intelligence of that student to succeed. Yet these are the kinds of things that cause him to move out of the college. Thank you.

MR. HOYT: Any comments on this?

MR. MINTHORN: I will direct my question to Mrs. Misiazsek. Just by the sound of what you are saying -- in the field of education, right?

MRS. MISIAZSEK: Yes.

MR. MINTHORN: Well, I am chairman of the scholarship committee, and I have three members that work with me, and we are engaged in having some of our younger Indian members go to Indian studies programs in LaGrande, Oregon, Eastern Oregon College. We get under a pressure from our various groups on our reservation, and they say, "Why waste money sending these kids to an Indian studies program?" And there are some good arguments for the studies program as well as against it. They say, "Well, why send this boy up there to learn something about Indian history or something like that when Umatilla is one of the last strong Indian places?" We are very Indianish there. I mean, why teach them more Indian, just like Mr. Miles has seen the problem there. We are Indians . That is the problem. That is what's wrong with us. And they say that through the Indian studies program maybe we are wasting our money sending them, because the world is so competitive we don't want them there. Who is going to pay them to be an Indian any more. It's the almighty dollar you are really looking for when you do get out of college, and one of the problems that was brought to us is that these kids are being counseled -- not counseled right from the college viewpoint, because now we have some kids in our school that want to be doctors and lawyers. And, you know, it's the same old thing; they always want you to be an Indian and come back and help your people. That is very dramatic when it's written on paper. These kids are wasting two years in the Indian program when they should be in a professional program. They are wasting two years when they are taking just 13 hours, two years of Indian studies program, and they are taking their one course in English comp, and it's going to take them maybe 10 years to get a basic educational background. And the question I would like to ask you is, do you think that is a waste of tribal funds to send a person to an Indian studies program when the problem isn't really Indian with our group. It's to get into the main stream, and we feel that to be competitive and not single ourselves out to one ethnic group, to get into the main stream of life now, this is just all it is, the job of living now and getting the almighty dollar so you can carry on.

MRS. MISIAZSEK: Are you asking me a question in which you want me to make a judgment? Let me say this, first of all. Well, you are asking me. I don't know what kind of program your Indian studies program is. I don't see why it could not, if the quality is high, be given recognized credit by any college, be it a junior or a senior, four-year college. The problem that you say, that some of your people indicate you are more Indian and that they feel that they don't want their children exposed to more Indianness and they don't feel that this is necessary and they feel they have that already. I would really -- before I make an answer -- think they ought to look at the students and find out how their students are surviving in the competitive world and see if they don't experience the same kinds of problems, the pressures and the conflict, that I and that he and that all of us have, you know, in every phase of our own educational experience. And see if this is, you know -- before they say it's good or bad, see if it has some kind of influence on their success or failure. I feel that a student -- where a student chooses to go to school, that is his right. If the tribe has a scholarship program for that student, then a tribe gives him the grant and the student -- really the choice is up to the student as to where he wants to go. But I would examine that program since it does seem to take quite a lot of their time. I would examine it as to the quality and worth and upgrade it if it needs it, or whatever. But I think the choice of this -- the student must have the freedom of choice as to what kind of educational program he feels he wants to tackle, you know, and this is my response. Have I answered your question? I hope I haven't hedged on it, but have I answered it?

MR. MINTHORN: Up to a point.

MR. McGINNIS: Duane McGinnis, Clallum Tribe. I think one of the major problems with the young Indian going into college is exactly this. That problem has to do with how to succeed and what to look out for, and he doesn't have the training, you know. College is sort of the symbol of white, middle class America, and these children from this area of our society, who were raised, who were trained ever since they were kids for this. I think this type of training we don't have in the Indian community, because we have never really considered it very valuable. Now, this is one of the contradictions. This is one of the paradoxes, one of the problems. And I think it is an important one. The anxiety that is generated within the young Indian who thinks about going to college is this very problem of not knowing what he is up against, and it's immensely complex, just the problem of trying to get finances, trying to register, and all that is unbelievable. It's immensely complex sometimes. Even the forms to apply to a university are four or five pages long, and they go through your whole life history, and then once you get there, registering and courses, and how should I -- you know, what should be the criteria I use for choosing the courses, the field of study and so on and so forth. It's unbelievably complex. We don't have the training. Well, what we need to do is to start this training now and not at the college level. We have to go back if we value a college education. If we don't let's forget it. But let's realize that there is no comparison of what's required in college as compared to high school. It's like day and night. I hate to use myself as an example, but I graduated from high school with about a 3.3, you know. That is about a B+ average, and I damn near flunked out the first quarter of college. And I went on to really just barely make it for a couple of years, and so this has got to be recognized. I don't think permissiveness should be tolerated. Permissiveness is a real cop out in the lower levels. For example, I will give you a concrete example of a school that has done this, that has this sort of program. It's Chinawa (phonetic). I went down there for a while last spring as sort of a counselor in my field. I am a writer and in English and so on and so forth. And these kids aren't learning anything, and there is chaos among the counselors, the teachers, and the administrators. Everybody is fighting and doing their own thing in these different areas, and nobody was getting together, and the kids are in the middle. There is nothing going on in these classes. They are learning nothing. You know, I don't see how in the hell they can compete with anybody when they go on and get these high school diplomas, so-called. And I think this kind of attitude on the part of educators is one of the most despicable characteristics of the educational system. Those kids are going to leave Chemawa knowing probably less than when they got there. They have had four, five courses in so-called Indian culture, but they weren't learning anything there. The apathy of the teachers -- okay, we try to give them courses. Well, immediately they quit. They are just living there at Chemawa, that is all.

And I think we really have to consider if we are going to worry about getting our young people into the colleges, we ought to learn about getting them through high school and getting something in their heads so they can get into college. And it's really a dog-eat-dog scene in college. I mean, it's the books, and I think what we need to learn like the blacks and the Jews did living in a hostile environment. The Jews have a long history of it. It goes back a few thousand years, you know. Before the white man came to this country, Indians did all right. The Jews' persecution goes back thousands of years. But what I say is that we ought to learn from the Jews' education: You beat them, or outdo them. This is how the Indian is going to come out on top. There is no other way. You beat them at their own game. If that game is knowledge, then that is how you do it. As far as

I am concerned, that is the way. I want to show them that an Indian -- you see, the problem is that we have always felt like -- like my parents were ashamed that they were Indian. That whole generation tried to hide it, but it was pretty hard to hide your skin. Now, the Indian movement has started, and they are changing their ways. The problem is one of models and why the children have discarded the models of the older people. Now, this to me is really sad. I emulate elders, but most of the elders that I emulate are dead. We have no real leaders in the Indian community that the young people care to emulate, because they predominantly sell out what's really Indian about them, the willingness to fight and to try to get out of the rut that they are in, their people are in. And it's really a rut, and I have no illusions about it being done overnight. If it happens by the time I die, then we will be lucky. But the young have rebelled against the old, because the old have nothing to offer them in the way of models, and I think this is really sad, because I have respect for the elders. Like the black African that came from I forget which country, but he came to Seattle recently and he said to me, "I can't understand this. You know, in our village in Africa we go to the oldest person in the village for counsel. You go to the youngest person in the village for counsel."

This worship of the young -- you know, it's true we are very -- our culture today because of the chaos is in, there is the worship of the young, but the young don't have the experience. And then we ask why. Well, the elders don't offer them anything inthe way of models to go on to try to deal with this world, which is chaotic. I hope that there will be a day when the young will go back to the elders for their models for getting through. To me it's very sad that this is not the case today.

MR. HOYT: Sister Junette, did you have something?

SISTER MORGAN: I just wanted to -- I don't know this gentleman's name. You were talking about an Indian studies program at Eastern Oregon?

MR. MINTHORN: Yes.

SISTER MORGAN: And I just want to clarify a point or ask a question to clarify it. Did I understand you to say that if a student receives a scholarship for Indian studies at this particular institution, this program is incompatible with at the same time pursing career?

MR. MINTHORN: Well, that is what we -- my committee came to the conclusion, why spend so much money on an Indian type program where they learned Indian history. They only take one course, and the rest is all

Indian studies. This last course is English Composition. Well, my goodness, it's not building up a good study background in liberal arts. I mean, it will take years to get through your whole college program if you only take one course a term.

SISTER MORGAN: How many Indian courses do you take?

MR. MINTHORN: Sometimes I take four and just have the one.

SISTER MORGAN: How long is this program?

MR. MINTHORN: It's a two-year program, and, well, they have these counselors up there. And I think the counselors -- I have talked to the counselors trying to calm them down. All the counselors are interested in is their $1,500.00. And I thought Mrs. Misiazsek would be young enough to see the program -- why should some college lower its standards just to let Indians in? I mean, an Indian is always an Indian. I think the only way out of our whole problem in this whole country is through education. It's not putting a group off and saying, "Well, that is a special Indian education. Give them all the available assistance and see that they pass this term."

SISTER MORGAN: I just want to understand that, because I am -- in Chicago the black studies programs and some of these were taken in addition to liberal arts programs or in addition to career preparation, but there wasn't a solid type thing. Or if it was, as I understand it, then these people have a certain period of time in such programs equipping them to go into the high schools, for instance, and teach black studies where they didn't have people equipped to do so. You are saying then that your people are not equipped to go in and teach in the Indians or in the high schools or the communities where Indian studies would be in demand, for instance?

MR. MINTHORN: Well, to clarify it. My problem is that we have had young men and women in the program for three years now, and they have never come back to our reservation. Well, you can't even tell me they haven't been away from home. I mean, they come home with long hair, and I mean it's the whole thing. I mean actually some of these kids who went away were clean-cut when they went away. They come back with all this long hair. When you think about it, well, they are nothing but phonies when they come back all like that. I mean, if they are going to have long hair, why don't they have it nice? I mean, this is criticism that we get for funding these kids. Well, these kids, they are young adults now. And they put nothing back into our tribal system as being leaders or anything. I mean, they won't take an active part in the tribal council. They don't take an active part in any committee work.

MRS. MISIAZSEK: It sounds to me that the preparation that they are getting is not the kind of preparation to make them fully understand what being Indian is. We talked about the lack of models in the Indian community. I don't think there is a lack of models. I, myself, can find many, many elders in the tribe who are models. I think where the problem is, is the inability of the youth today to understand the subtleties of real Indian leadership and the subtleties in your community of really taken an interacting kind of role in the tribe, again because they are caught, you know, they are victims of this whole dilema that we are in nationally, and your tribe is feeling it. So it seems to me that it is not a question of whether we have Indian studies or not, but it's a question of what are they learning. And it's a question of the tribe really looking in depth at this learning experience to find out the subtleties, that maybe they should be helping the school or college or wherever the students are going, and develop some kind of counseling program, some kind of an assistance type program in a college, because what our young people, I feel our young people are saying, as I go throughout the state and the area, is this: That we really don't want -- we really want to be able to get an education and to compete and to really develop the ability that we know we have. Now, they know they have this ability. We know they have it. But they want the opportunity to develop it, which they are not really getting either at home or in the school anywhere, whether it's an Indian school or whether it's a public school or whether it's college. They are not getting this, and what they really want is to compete and work intellectually, and they can do it if we can build the kind of support programs that will help them understand why a student maybe doesn't respond the way white students respond, why there are many subtleties involved in his interrelationships with other people that he does not understand. These are the kinds of things that I think we need to do, because these children, these young children really are wanting to go, and we have got to develop the handles to help them move. And this is one of the problems that you have, so I think we have to work in this direction.

MR. WILBUR: Tandy Wilbur from Swinomish. I am not a model, as you can see. I think I am kind of surprised. I thought we were further along in this educational thing. From all the meetings I have attended for many years, we have gone over the same ground over and over and over again on many, many occasions. What we are going to do here is trying to school ourselves in all the faults, trying to figure out where the fault is. I had hoped that we had covered the ground well enough in past years to have determined just what is the trouble. We all know there is a fault somewhere. We all know there is a deficiency in the education of Indian children. We should not use any particular group of people as a whipping boy because of this failure to cause these Indian people to make a transition from one culture to another. This is just exactly what we are talking about. Some call it discrimination. Some call it contradiction. Some call it other names. The fact of the matter is it's a set of values. You are trying to get a people who have lived a lovely life for themselves and by themselves and enjoy their way of life and owned everything that was here at one time, and you took everything away from them including their heritage, culture, and everything else. So you are trying to force these people to jump from one culture to the other. You think you can do it just like that just because you say, "Here is the book. Go ahead. You follow the book, and you will make your transition from one to the other overnight." This is something the Indian people have resisted, this great melting pot of America, that has been bragged about for years. We are beginning to show up that it's not so great as it lives up to be. The Indian people, most of all, has resisted this great melting pot of America system. It's a question of getting Indian people -- I hear speakers, young people here, some of the people in the profession, talk about their experiences. I have worked with Indian people for 30 years in my own tribe, and I have attended hundreds of these kinds of conferences and meetings and so forth. I have talked with many people in education and government and other walks of life hoping to resolve something or help in some way to help these poor Indian people make this transition in order to be able to survive. This is a matter of survival for these people. They have starved and have been in poverty because of what was done to them. When you took away their life, you took away everything they owned and everything else, and you said, "Now, you have got to earn your dollar to buy your bread the same as everybody else." And you never gave them really the tools with which to do this. So now you think maybe the tribal councils have failed, maybe the old people are at fault, everybody else is at fault. I think we should quit trying to pick out a whipping boy and try to figure out some of the causes of some of these things up there on the blackboard, and we know there are many. We know that the whole thing is among the value system of the two cultures, and we have to be amalgamated, and have the work organized so that the teacher can understand who they are trying to teach. When a teacher doesn't know who or what that person is or what his values are, what makes him tick, he is going to have one hell of a time trying to teach that kid something, because he is not going to accept it unless you know how to do it. This is the whole thing. We have a system that has been thrown at the Indian people. In every agency of government it's a system, and he's not been exposed to systems. It's never been his bag. For 20,000 years, before the white man ever came here, he never had a system. He never had to have one. He never had to sign his name on a document. He never had to have boundary lines described on paper or anything like that. His word was a bond. This is a value system. There are all kinds of things we could name, but we already know that these are the things that have to be worked up by the people. I think there is your problem, and there should be help for the whole entire school system. This is the reason I say this, and the reason I say that we are going back over ground that has been covered over and over and over again. We ought to start doing something to correct this whole situation, because we fully realize -- and we have confidence in the government. We have to have confidence in our government. If we can't have confidence in our government, we are dead, the whole United States is dead, so we have to give some feeling of confidence in what they are trying to do. Congress has spent thousands of dollars studying research of what has been the cause for the failure in education of Indian people. Their reports show that there has been a failure. Right in this state, I believe they set the figure of a 38.5 dropout rate for high school kids. Somebody said, let's worry about kids in highschool before we start worrying about them in college. I think that is correct. You start worrying about people in the Head Start program and right on up. It's too late to start worrying about them after most of them have dropped out. The reason, I believe, that meetings like this are necessary is that somebody, somewhere along the line is going to pick up the reasons why we are having the problems that we are having and try to work out something with the government, some kind of funding to create and develop an orientation program that will be really effective. I have been at meetings in Central Washington, at Western Washington, Skagit Valley College, University of Washington. I have been with Emmet's gang up there at the University of Washington, at many places. This whole thing comes up all the time. The thing is you have to start orientating these people so they can learn these values that are causing the conflicts, the inner feelings of the Indian child and why he is not able to cope with the problems that he is faced with in this white society, because you are taking him from Indian society into white society, which is a different set of values altogether. The Indian people themselves, I feel, want a certain amount of this kind of life that we have now today. I don't think that we advocate -- like I said, if he came back from Oregon and said to heck with it, he would go back to what he was before. I do not believe the Indian feels that that is the answer to making themselves a better life in this world. I think they are forced -- sure, they were forced, they were conquered, they were conquered and so you have to make the best of it. And I think they are honorable people. I think the Indian people in this meeting right now are genuinely honorable people, and they want to do something, and we need to help. We need the help of the other people. I think I have said something -- I am going to tear somebody apart here before I get through.

MR. HOYT: Was there somebody else?

MR. OLIVER: Betty, could I use a section over there on the board?

(Discussion off the record.)

MR. OLIVER: (At the blackboard.) I would like to firstly applaud this young man for his efforts to look at counseling and look at some of the difficulties and the processes that are concerned. And I certainly commend Betty for putting this on the agenda. In listening, it occurs to me that this might be an appropriate time to approach one concept of counseling. The way I hear it this morning, I am thinking something like this, the student or child in the beginning (indicating) and the goal or outcome, which is 12th grade, and perhaps offshoots of this. And then a continuation for post-secondary training, which seems to get involved in this entire process. Now, in the process of a youngster proceeding through the sequence of 12 grades, the goal is pretty well established and set and acceptable in the society in which it was constructed. That is American white society, so the assumption is when a person starts, this is the assumed goal, and this is the only direction he goes. If there should be a pitfall encountered, this is dropout, this is failure. It is not acceptable. So he must be diverted and continue on. And in education a new process was introduced that we provide a service to shore him up and to minimize failure by cutting this off (indicating) to keep him in school. In doing so, this counseling process assumes the same goal. It's going in this direction, and the outcome is clearly set by the goal of the educational process itself. So counseling is a duplication of the education process of getting this guy up to here, whatever level it is. Now, we introduce in the subject of counseling

Indian young people -- we draw a parallel and say we need a counseling service for Indians, and I think the danger here is that we are in danger of introducing another Dick and Jane at this point, assuming that the goal is the same and the obstacles should be the same. When this is encountered (indicating), is this failure or dropout, or is it dropping in. For American education it is dropping out in the process, which is assumed. Maybe this is dropping into something better here. I am just introducing it. I am not advocating it. But I think we ought to take a careful look at, is this the same when it's so irrelevant? Why is it dropping out? Why is it failure to the child? So anything above and anything down here is failure (indicating). So we are building into the structure in the first place guaranteeing we are going to have this many failures. And so when the Indian child faces this, is he actually a failure? I would conclude here that I hope out of this couple days that we might have an opportunity -- and I will certainly welcome the thought that we spend some time in attempting to draw the framework for the outcome of counseling as pertaining to Indians. I was certainly pleased that I was able to follow Tandy this morning, because he says so many things that I would like to be able to say about how Indians feel about education and where they should be going and what is desirable.

I think we need to take a careful look at the outcomes, that is, what do we want to achieve. And if we can do this, we may be able to assist non-Indian counselors who solely need some help in this area. In my travels around the state, in visiting schools, I find that counselors and teachers and administrators are just crying for help: "We need guidance here. What do you want us to do?" And I think we can do something if we could lay out here something that could be called outcomes of counseling Indian young people.

MR. WILBUR: Would you kind of give us a little bit of a suggestion on how you feel -- I mean, what would you suggest the form it should be, what kind of framework to work with, I mean, to all of these (indicating)?

MR. OLIVER: I think there are lots of things that Betty put down here that could be incorporated in some very definite statements maybe that might encompass the thing that we are trying to talk about here.

MRS. DRUMHELLER: Maybe statements and perhaps methods to implement the decisions that are made. For instance, maybe on this communication of values, what is entailed in setting those, and then getting the word where it has to be gotten. And if we could come out with some of these, and then methods to implement, perhaps out of this group -- Jack Ridley?

MR. RIDLEY: After numerous education conferences similar to Tandy there, I agree. Now, in looking over that board, is that the first time the board has been filled?

MRS. DRUMHELLER: Yes, it is.

MR. RIDLEY: Well, I am perfectly safe. What we seem to have here in the board is nothing more than symptoms really of the disease that I think we are trying to get at, and we are being sidetracked into looking at a lot of symptoms that you have put on this board. Tandy mentioned some of the -- almost hit the nail on the head, and Emmet there has mentioned almost the same thing, too. And that is that the goals -- if you were to define education, I think then you can really see then there might be differences in goals or differences in the expectations of outcome for Indian students. So all this then comes from the fact that education is defined wrong for the Indian people, I believe, and as a result then we see that since it is not defined or encompassed in what the Indian students want, then we get all the symptoms that we have listed on the board. So it seems to me that if anything comes out of this conference, let us go back and just define what education is, and then we can take a real good look out and then we can find out where we fit this thing.

MRS. MISIAZSEK: Jack, could I say something here? You know, they have studied and they have come up with a definition of what basic education is, and it's pretty broad. If we direct our goals at this conference to defining education, we will never get it done. This is why one of the goals here is to zero in on specifics, for example, the problems that are confronting the various individuals that are present at this conference. Let's look at those, and let's suggest now what can be done in this particular case, because they are not isolated problems as such. They are repeated over and over again. All right. The only way we are going to move ahead and really get some specifics out of this is to have them examine what their problems are with the various people that we have here and then proceed to say, "All right. Where are the resources for solution? Where do we go?" Maybe it isn't going to be here, but at least we can tell them where they could go to get the kind of help they need. Where is the change that needs to take place? Maybe it isn't right here, or maybe it is. Maybe it's right at the local, tribal level, or maybe it's at the state education office level, but this is what we need to examine. And if we get caught up in discussion of our own philosophies, which I think are important, but if we get caught up in that and trying to define what education is and what we hope it would be, then we really won't be doing anything at this conference.

MR. RIDLEY: May I ask one question?

MRS. MISIAZSEK: I would first want to say what direction and what specific helps do we want to come out of this conference, and what are the resources that we have here and now in this area that will serve --

MR. RIDLEY: May I ask one question? You say that we want to look at all the problems, the specific problems, and I may ask, relative to what?

MRS. MISIAZSEK: To their specific educational problems with their tribe and/or their public school, and I am talking about the members up here as they have discussed this.

MR. RIDLEY: We are all educators in some endeavor, or we are very interested in education in some manner, shape, or form. And most times I go to an educational conference, the definition for education is assumed. It is assumed that this is all all right and well known, and then immediately we start talking about problems of this, the problems of this new student and that tribe and that Indian culture and heritage, and I sit there and wonder, relative to what? And then when I ask them for their definition of education, then they can't give it to me. You see, they have to make this relevant to something.

MRS. DRUMHELLER: I think we have started something here that we want to continue on after lunch brought up by Tandy and now coming out a little bit more. What direction does this conference want to set, first, in goals and then in implementation? And I think we should spend some time discussing this.

MR. WILBUR: I want to say there were several people that contributed many of these items. Many of us are acquainted with most all of these items, but there were specific people that said something about certain things up there. I mentioned communication of values. You have got it written up there?

MRS. DRUMHELLER: Yes.

MR. WILBUR: I think values is the most important thing in this conflict and the reason that there has been a failure and we have had so many dropouts. I would like to serve on that committee, and I would serve on a few others items if we split up in different groups and come up with something that would be in the form of recommendations for Emmet to work with and his counselors. And I think we might be getting something done.

MRS. DRUMHELLER: All right. I just sort of helter-skelter went across here and picked out some of them: Tools to cope with the system. Who brought this point up? Financial assistance, course direction, registration requirements. Duane, you were in on this, and somebody else? Gilbert, were you talking about this one?

UNKNOWN: It was Blane's paper.

MRS. DRUMHELLER: Okay, Blane and Duane. Who else would like to sort of join them? Let's sort of do this at lunch. Let's sort of get together and kick this around. Okay. Tools to cope with the system, tools to cope with the real world, which is slightly different, the system being the educational system. This is especially directed at colleges and universities and what's required, and what age level do you start preparing students for the college experience. Then tools to cope with the real world, which is then also in guidance and counseling. You know, should all students go to college? Some of these kinds of questions. Who raised this one primarily, do you recall? David Miles, all right, and Mary Hillaire, Sister Junette Morgan and yourself were on it. Oreintation of teachers and getting the values in, so we have sort of two sections there. Those that want to join Tandy at lunch and talk about communication of values and some form to get them into, and set some of those -- Sister Junette, do you want to handle this one during lunch? Well, I am not sure that is one of them yet (indicating).

MRS. MISIAZSEK: Its's a problem, but --

MRS. DRUMHELLER: But is it a main subject topic quite?

MR. WILBUR: I would like to address myself to that particular subject. I think probably maybe this would be. I don't know how many chairman of -- actual tribal chairmen we have in the group outside of Alex. I am not one myself. My son happens to be.

MRS. MISIZASEK: Mel Tonasket is Colville chairman.

MR. WILBUR: Well, anyway, I would say this in regard to that. It's not so much setting -- tribal leaders setting themselves up as a model. It's not so much that. I think what the tribal leaders are actually doing, and I would like to have you understand this now very thoroughly. We have to back up just one inch here. Before you can get Indian kids interested and really having a desire to do something, it has to come from inside. He is the only one that would have a desire to do something. Well, a desire to get an education, a desire to go to college. You talk to lots of these Indian kids and they have no desire, they don't see nothing in it, they can't see no value in it. All right. The Indian leaders have been providing the means, I think, which is an awakening to these young people on the reservation to show them what there is, what kind of life they can have with this new kind of society with its economic values and everything like that, with its providing jobs. In order to get those jobs, they are beginning to see, before they can have a job like that, "I have to get an education." Pretty soon the desire is there, and pretty soon he is asking for all this help that we are going to be able to give him up here (indicating). This is a creative thing within the tribal groups themselves. They are not going out in the streets and being militant and everything. They are working very hard on every reservation developing their resources and trying to put something in front of these people. And they are encouraging education in every way possible. I wouldn't even be here if that wasn't true, and I am 67 years old. I think this is the sort of thing. We know that the tribal people have the responsibility. We feel it, and we are trying to do something about it. If we can't go out and be militant out in the street, we are trying to work at home and do this thing as sensibly as we possibly can. We certainly need the people, and we are trying to get them. If we can get men like Emmet in positions and Lorraine and many others -- I can't name them all, but many, many Indian people are doing things, are getting up in the world. I think this thing is going to keep right on. Pretty soon we will have

Indian people on top.

MRS. MISIAZEK: Blane has just a little more on his report yet, and I would say that we ought to be thinking of what we want to concentrate on during lunch. We have a report following Blane's report this afternoon from Henry SiJohn which is going to cover in essence some of these things from a specific survey that he has done. I think we ought to really wait for his report too, before we come to any definite conclusions.

MR. WILBUR: These committees can get together tonight.

MRS. MISIAZSEK: Okay, Blane, continue please.

MRS. DRUMHELLER: If you would like to meet together at lunch, just push some of those tables together and join whatever group, Tandy and Mary and David Miles and Duane and Blane and their groups.

MR. HOYT: In closing, I would just like to mention another hindrance to Indian education, one which we experienced here at Gonzaga University. This year we had a lot of people with personal prejudices and axes to grind. We had a good base program that could have been built upon. It was destroyed by those who only have their salaries to draw, positions to protect, and their own selfish interests at heart. I saw it happen here this year, and I have seen it happen other places. I think it's time to put the students first where they belong and forget the foolish, petty bickering. With so many people having the students' interests at heart, Indian education can really go places. Thank you. (Applause)

MRS. DRUMHELLER: Immediately following lunch, we will be going over to the American Indian Center at approximately 1:15.

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AFTERNOON SESSION

1:30 p.m.
Friday
August 6, 1971

MRS. MISIAZSEK: We will convene the afternoon session of the conference.

In your packets, you all have copies of the survey that was made by Henry SiJohn, and at this point, unless there are any announcements, I would like Henry to go over and discuss the results of his survey with the group.

Now I don't know if it would be wise to break in with questions during his talk or not. I think I will kind of leave this up to Henry to decide. He might want to cover certain portions of his report and then ask for questions, or he might to go through the complete report with questions afterwards, but that will be his decision.

So, Henry, if you would kindly come and take over.

MR. SIJOHN: Thank you very much.

Before I start in, I believe the director of the Spokane Indian Community Center, Joe Bailey, would like to say perhaps just a word or two before I begin.

MR. BAILEY: On behalf of the staff and the board of the American Indian movement, we would like to welcome you here, and I think this is a good time to explain where you are.

Most of you are associated in this conference with PNIC., The Pacific Northwest Indian Center, and this is the American Indian Community Center. Now, we are confused quite often with those people and they are confused with us. We serve primarily two different goals or objectives, and although we are associated, we are not related and the association is personal and there is quite a bit of conflict and controversy about the various centers and their activities, and so on. We are hosting this particular session, but the Pacific Northwest Indian Center is sponsoring it, so there is quite a bit of difference on it. We just wanted you to come in while you are in town and take a look at our organization.

We are concerned primarily with the social aspects of the living Indian, the one today, and assisting him with whatever assistance he needs in the way of housing, jobs, social functions, anything else that he desires. The board is all Indian; the staff membership with the exception of myself is all Indian; it is operated by and for Indians in every manner.

Now for your break, we have a little coffee, can't guarantee the quality, and we have a little fried bread, and this we will guarantee the quality of, so be our guests, enjoy yourselves, and again welcome to the Center.

(Applause.)

MR. SIJOHN: Before I begin, I would like first of all to explain to you the purpose of this survey.

The basic purpose of the survey is, naturally, Indian students, but specifically the difficulties that are encountered and are evident in some of the reservation schools where Indians attend or perhaps schools adjacent to the reservation where the Indians attend in reference to guidance and counseling, and, as with any survey, this is not strictly a conclusive fact that will be attributable as a whole in the Indian problem in general. This is only a condensation of information that was gathered from the various tribes which I visited these past two weeks, and beginning with the Spokanes and Colvilles, up to Montana, Blackfeet and the Flatheads, Nez Perces and the Coeur d'Alenes in Idaho, and then the Western Washington tribes of Quinault, McCarr, Swinomish, and Lummi, and in conjunction with my visitation to the Yakima Nation. Now besides these, of course, we did contact the Umatilla of Pendleton and the Bannock and Shoshone of Fort Hall, Idaho. So that as I get each poster and put them up here for your consideration and information that is derived from it, I want you all to understand that these are inconclusive, but the only thing that it will point out, which is the purpose of all surveys, is to point out some specific things, and these are the deficits that can be attributable to the Indian education and the education of our Indian youth on the reservations. As with all surveys, I did not put down the names of the schools; I only put down Schools No. 1, 2, 3, and so forth. But in conjunction with this, the returns that I received, whether they be at the high school level or the elementary school level, so that what we are going to see here this afternoon on evidences of deficits and, I hope, some information, and I think that under the circumstances, it may be well that we withhold all discussion and questions until after all the cards are up here, after I have made my summation, and then perhaps at that particular time we can have a coffee break and then have our discussion period after. So to begin with, I will start with the first card. These very same questions are within your folders, and these questions as they were answered by individuals who filled out the questionnaires, naturally, a great many of them being school teachers' aides, some of them were unable to give me specifically the information that is recorded here as statistical. However, it must be considered that in the school enrollment it does vary throughout the school that affects Indian students. The total number of Indian students, as you can see here, varies as well, as low as 64 up to as high as approximately 1700. I think that is not correct, Indian students in high school here. So that this shows the approximate percent of Indian students that are in attendance at these 14 schools that were queried in the questionnaire.

J.O.M. programs, these are the approximate amounts that were designated and allocated to the various schools, Title 1, 874 and U.R.R.D. program.

Now we get directly into the questions of teachers, teacher certification, as well as the relationship between the teachers and the Indian community and the students. The question was asked, were the teachers oriented by means of a workshop, an educational workshop. In other words, this is for the purpose of offsetting the possibility of having teachers that are just out of college, and as soon as they have finished college, they are channeled into a school on the reservation and they have to teach Indian students, and this is where some of the white teachers very definitely run into some difficulty because they are unable to relate with the Indian students. So that these schools, as you can see here, No. 1, yes, No. 2, and so forth, right on down the line. Not all of these teachers were oriented. Not all, none here, yes, none, none, not all, and, of course, some. So that this, as you can see, indicates a spasmodic effort on the part of some of the teachers to become oriented. They, perhaps, get right out of college, they are so anxious to get on the job that they just go right in without even thinking about the possibility of orientation, maybe orientation isn't even available, and the question is, is teacher orientation necessary from the standpoint of educational leaders, educational representatives of the tribes, tribal councilmen, teachers' aides, J.O.M. counselors. The total number of teachers employed, as you can see, varies. Elementary school here. Now the total number of Indian teachers make a good comparison. One out of 11, none out of 14, five out of 70, none out of seven, three of

11, and so forth. Look at the comparison of statistics. So that here is definitely something that we have to consider, teacher qualification to get into our schools, so that our Indian people will be able to perhaps relate a little bit more and a little more thoroughly with our Indian students.

Now of the Indian teachers that are certified: yes, no answer, yes, no answer, yes, and so forth. Here is one that is certified, here is another one, and here is one with a provisional certificate. So out of 14 schools, then, we have one, two, three, four.

The total number of teachers' aides employed varies in the schools. This one doesn't even have any, this one does not have any. Now all you have to do is look over here and you can see the school enrollment and you can see where there is some inconsideration for the hiring of teachers' aides and the teachers employed. The numbers are not too many.

And then we go into a little hot question here concerning the teacher-Indian relations. I think that what was mentioned this morning over in the auditorium has a great deal to do with this. I think that there are questions and answers here that very thoroughly indicate the tendencies between the Indian community and the white community that seem to indicate that the situation is not very good. Whether the feelings are sublte, underneath the surface, or whether they are right out in the open, fair, very good, good, fair, and so forth, and here it is very poor, it is unworkable, they just can't seem to get together. I think that there is an effort on both sides, and I think that specifically the Indians have made some effort. Maybe the administration or the community, the white community, has perhaps prevented the possibility of even coming to some agreement concerning an adequate working condition here between the school and the community relations.

Now we get into the counseling, how many counselors that schools employ, that is, counselors that will counsel students: none, yes, none, none, three are part time, and the others, yes, yes, yes. Is counselor state-certificated. If they don't answer very definitely, you can assume that they do not have one. Here is one that is certificated, here is another, another, so we do have a few here that are certificated.

Now how many of these certificated are Indians? We have one, two, three, four, five, there are six that are Indian. Non-accredited Indian counselors, someone that is operating more or less as a paraprofessional but not with a degree or certificated in the state.

Are counselors needed for the Indian student?

As you can see, the feelings of the tribes are unanimous, they do, and would like to have Indian counselors.

And the question here arises concerning an educational liaison, an educational representative either from the tribal council or from the tribal parents that can perhaps pull all three together, the tribal council, the tribal parents and the schools. So that the visitation then that can be made and the contacts that can be made by an educational liaison will go into these areas, the parents, the school, and the tribal council. So that as a result of this then it is most important from the standpoint of facilitating educational availability and improving the educational situation in our schools, this is of a great necessity.

How about the subject matter, Indian subjects that are taught? Are they teaching any Indian arts and crafts? There are some, yes, some. Here there are four that are no. Indian language, very limited. Here are some that say yes, some, and yes, no, no, and so forth, so that there are two, three, four, five that are definitely no in respect to Indian language. Indian history, very limited, some, but the yes here and no, yes, three no's, and then one that teaches some Indian history.

I think we are going to get into some of the areas of great concern for us, and that is the question of whether the educational programs that are in existence today are adequate enough to meet, not only the Indians' needs, but also the white man's needs. The academic programs, do they meet the needs of the Indians? The reactions from the various tribes, just look at them: no, no, partially, no, no, basically, basically, sometimes, sometimes, no, no, no. Most generally, negative. Now I ask you, as educators, and we will discuss this later and this is to think about, why is this? There has to be an answer and it has got to come from educators such as are gathered here. We must rectify this situation of the negative aspect in respect to academic programs meeting the needs, and this is not particularly attributable only to the Indians, it also exists with the whites.

From the students' views, what is the greatest downfall of the school? Now these answers here, as you see, are one or two or three-word descriptions. You should hear some of the students as I talked with some of them personally, problems with teachers, lack of communication, irrelevant subject matter, no discipline, many problems, lack of communication, prejudiced, lacking of courses, subjects, cultural contradictions. So that the cultural contradictions here play a very important part because of the niche that it puts in mutual understandings between two cultural people. The teachers, are they prejudiced against the Indian? No, sometimes, yes, some, sometimes, no, yes, seldom.

Now in respect to student problems, as you know, there are many. Are these student problems then generated by the school, that is, teacher permissiveness, teachers overlook a lot of things. Is it generated partly perhaps or wholly by the teachers? Some say yes, yes, yes and it is almost unanimous with the exception of this one "sometimes".

School discipline, does this play a part in the student problems? How about school regulations? Unanimous. Why it is there, I am quite sure, as educators, we should have some idea of discrepancy here.

All right, how about the student problems? Is this caused by the Indian parents due to their lackadaisicalness, their abilities or their capabilities of getting up early on Monday morning, getting the kids off to school, or perhaps even to the extent to where if their child is in difficulty with some teacher or with the school officials, does the parent back up the teacher? Let's look. Do they think that it is more or less the parents that are somewhat guilty of this. Maybe the parents play a great part in here. And the Indian student, how about the student, maybe he comes from a very good family, comes from a family that is very high in morals and integrity, character, but still by his association with other students perhaps goes the other way, and then the problems of the students today, are they generated by present-day society?

You know the Indian students, they are just like anyone else, they learn. They are very intelligent, they are very perceptive. They can learn to sign their own passes, their own absentee slips, just like the white students, and there are many that have been signed in my 18 years as an educator. So this is something, of course, that we all have to put up with, and maybe even I, myself, and I will admit it, perhaps, in my inconsistencies concerning passiveness. I think that all teachers are guilty of that.

Now let's look at the J.O.M. programs here and their relationship to the Indian. J.O.M. Indian parent Committee, is there one on the reservation? Most generally, yes. Here is one that says no. One is being formed. But the other reservations do have J.O.M. parent committees.

The J.O.M. parent committees, are they active, do they help to formulate policy? Do they sit down with the administration and talk over the policies that are to be projected, not only for this year, but the new proposals that will be considered for next year as an improvement? Do they get together? Now look at the answers: no, yes, yes, no, no, no, no. I think the instance here was where they were called together to meet with the superintendent on one occasion. Yes, most generally, no.

Now here is also very definitely a great lack of communication between the school administration and the Indian parent committee.

The J.O.M. Indian parent committee, are they knowledgeable in school expenditures of the J.O.M. funds? Does the J.O.M. parent committee know how much of the funds that are being utilized for this part of the J.O.M. program for the J.O.M. counselors' salary, and so forth? Are they knowledgeable? And, as you can see, most generally there are some areas where it is yes, but there are quite a few no's. There are one, two, three, four, five, six, seven no's. 50-50. There are some inconsistencies here between the administrations and the J.O.M. parent committee.

How about the school administrative policies, are they written down? Now I don't mean just the pamphlets that are handed to each member of the faculty that has to do with school policies and disciplinary procedures, school regulations, and it is really too bad that even the parents can't have the availability of these booklets, too, because it might be well for them to know some of the school regulations. So whereever you see a "no" in this regard here, you must remember that perhaps in cases such as you see the manipulation of discipline by the administrator is all done in the head. Perhaps he waylays the regular procedure and makes his own decision, and then that leaves the Indian parent where, with no place to go except to submit, perhaps, to what is being said by the administrator.

The J.O.M. Indian parent committee, does it meet, does it consult with the school administration? No, no, no, no, no. There are one, two, three, four, five, six yeses, which means there are eight no's.

Now in my discussions with the parents, I found that very definitely school administrators overlook entirely the discussion of the expenditures, the formulation of policies, and they have closed the doors also to meetings with the Indian parent J.O.M. committees, and I think that you will agree that this is contradictory to the intentions of the J.O.M. program.

The school, the Indian community relationship, here is an interesting replay. It is "vague", but, as you can see here, it is poor, indifferent, poor, fair, good, good, poor, indifferent, vague. You can perhaps faintly see the outline of the relationship, but you really are not sure of what it is and how it is.

How about Indian school board members, do you have Indian members on your school board? Some do. Here is an unusual situation, all are Indians on this school board. No, no, no. So at least there is something here that is coming along that seems to indicate the participation by adults to become members of the school board.

Now we come into student problems themselves. Absenteeism, unanimously yes. We all have absenteeism difficulties. Problems of Indians staying out of school, too many powwows, they got to wait until that last tent is folded down before they decide, "Well, I guess I better go to school tomorrow." But perhaps one thing is definite in this regard, the Indian people, I don't believe, really are overly concerned with making deadlines or sacrificing a powwow to get to school. Not yet, maybe someday, but I don't know. That remains to be seen. At any rate, we do have an absentee problem.

Absenteeism, are the Indians absent more than the whites? Most generally, yes, with the two, three exceptions, and these, incidentally, these two here are more or less isolated and elementary, also.

Drinking problem, Indian, white students, oh, yes, they have drinking problems. Perhaps not noticeably here because of the elementary school level.

How about the Indian students that were dismissed? 11 temporarily, here is none, six, none, six, none, three, none, five, and yes, there were some. The reason for dismissal, no interest, absenteeism, behavior, drinking,absenteeism, behavior, dropouts. Here is a bad one here. The reason for the dropouts, it ranges from pregnancy to no interest, low grades, education is useless. When an Indian student gets an education, maybe he graduates from school, goes to college, if he does get that far, if he doesn't get discouraged, but then along the way he begins to think, "Well, what is the use? I have got to fight that white man for everything. I have got to overcome his side, and yet I am supposed to live like him." So that with these things, it is very definitely a disadvantage, and, of course, the difficulties here in respect to pregnancies, naturally the circumstances do crop up and they crop up among the white students, as well.

Marijuana and drugs, I think that you can agree that on most of the reservations there are some problems, but they are minimal. I don't think that they predominate a student body, at least not as yet, or the student population. There are some evidences, but very definitely it is not considered a major problem, it is a contributory problem. Actual cases, of course, naturally the students are much smarter than the teachers in many ways and in many things. They know how to keep these things kind of secret and they know how to keep out of trouble, so that the actual cases that have been detected, except in the urban areas, are minimal.

Now the Indian students that graduate. Here are numbers, boys on the left side and girls on the right. So that you can see here it is kind of unusual with this exception here. The girls outnumber the boys, but most generally they are equal, but there are more boys here than girls. What reason, I don't know. Used to be, I thought, the other way around.

Now the existing continuation program on our own reservations, do they have them, whether they be adult courses or G.A.D. or through the local community college, or perhaps like out at Cusick at my school, the superintendent has opened its doors and invited me to contact any dropouts in their junior and senior years to try and get them back in school, and we still, hopefully, want to continue on with this program. Now are other schools willing to do this? So here you find the answers of one, two, three, four no's, five no's, and the rest of them are yes.

The number of Indian students that are attending denominational as well as Indian schools, not too much information in this regard. One of the greatest deficits of our educational system is the fact of vocational course implementation in our schools. Are there vocational courses? Yes, a few, and there are a few no's.

Now the schools, are they adequately preparing our Indian students for college? Some no's, some yeses.

How about the academic subject deficit? Now here we get into the specifics of deficits. English, science, and math, English, science and math, reading, reading, English and math, English, all fields, English, math and reading, history, interpersonal relationships, so that these subjects all in a nutshell, shows some deficits of our educational system at the lower educational level.

The Indian student graduates that attended college. This we just finished up this year, but graduated last year, not too many. There are some in some areas, at least according to this survey.

Now the special tutoring aspect. In talking with the teachers, in talking with the people, I found that in some cases teachers feel that the Indians are incapable of learning, and this I definitely disagree with. I think that the Indian has as high a perceptiveness, as high an I.Q., as the white man. The only thing we must have is, of course, an understanding teacher who can be able to relate to the Indian students, but if they are deficient in the basic subjects, such as English, math, reading, science, what are the schools doing about these things? Are they implementing procedures, are they implementing courses, are they implementing tutoring programs to help them? I don't think so, not too much. Let's look: no, no, no. There are only two. One school here has tutoring on a one-and-one basis. Another school has tutoring from approximately 1 to 5 students per class, and the rest of the Indian schools, or the schools where Indians attend, do not have any special tutoring provisions. They have remedial reading, but not special tutoring in the basics.

Now is the special tutoring program necessary? Unanimously, the people feel that it is and they want it, they would like to have it, and so it is the question here now of what the Indian people can do about it, what the school administrators can do about it, and what the federalized programs can do about it.

How about the student views concerning the school deficits, what do they think is the greatest deficit in the school? There is no communication here between the school and the students, Indian students, no facilities, there are no vocations here, lack of communication, individual instruction. By this it was meant that the teacher concentrates on the better student or perhaps the more perceptive and in some cases the white student, leaving the Indian out on the limb to fend for himself and to get whatever information that he can. No Indian teachers, another school said. No Indian teachers, students are unprepared, teachers uninformed on how to handle Indian students, lack of vocation in the school, as well as curriculum, lack of knowledge concerning J.O.M., B.I.A. programs, understanding of teachers is lacking, school curriculum, knowledge of J.O.M. programs, no Indian teachers in this school.

So that these questions and these answers are specifically put up here for one reason. As you know, we are under federalized control so that we have the federal education programs that originate with the United States government, and, since we are under the Bureau of Indian Affairs, the thing is channeled down to the state, from the state then it goes to the schools and to the tribes, which, of course, comes in on the information as well. Within the schools, the administration and the teachers; within the tribes, the tribal council, the tribal parents, and included in here should be an educational representative, but the whole ball of wax and everything that is pointing to this conference and the purpose of this conference is this right here, Indian students. We, as educators, naturally have to consider the aspect of improvement, the aspect of consideration for our Indian students, so that it is the consensus of opinion by various tribal representatives that we are definitely in need of these things which I am going to summarize.

We need J.O.M. c ounselors, and the J.O.M. counselors, it is definite that they should be Indian in order to relate with the Indian students, because Indians have a better understanding of the Indian way of life. They should also work towards state certification. If state certification is impossible for the J.O.M. counselors, then by all means there should be some provision or some consideration for having a counselor aide, who would be an Indian member of the local community. This would only be in lieu, of course, of certified personnel, so that the Indian counselor and Indian students, the situation would be alleviated and corrected.

The liaison, the educational liaison, between the school and the Indian community, this relationship then would also tend to be improved with an individual that would work in this direction. The Indian student problems, I think, would gradually take reversals and show a definite decline.

Indian community policies and problems, all communities must become aware of these things, but, above all, the edification of the educators, the teachers, and the school administration should be aware of Indian community policies, as well as the problems, and try to be understanding of these things and perhaps not be so hard-nosed about some school regulation that to the educator is so important that he can't bend a little bit.

Teachers' aides, very definitely we should have more Indian teachers' aides, and, of course, funded by the J.O.M. program. If it is possible to have individuals that would have knowledge of the local language, I think that is all well and good, but it is not absolutely necessary. It is in fact, I think, good when a student first comes into school at the kindergarten level or the first three elementary grades, I think that to see an Indian in the school and someone that this little child can relate to, I think this is most important for the general development of the Indian student.

The knowledge of the Indian way of life, I think with some of the people in communities, they definitely just close the doors to any possibility of consideration of trying to understand how the Indians live and why they live that way and why they are contented with the way that they live.

Duties of the teacher's aides, naturally, encompass the playground and the lunch room, but most importantly, the classroom, the classroom duties. They should maintain the schoolroom discipline, they should help in the distribution of materials, the collection of papers, even to the correction of tests, and collecting books and supplies, and if possible, the teachers' aides should be knowledgeable of Indian legends, Indian history, Indian stories, because I think the telling of these stories to the children and if we can start with the kindergarten and elementary school levels of the appreciation of the Indian culture, then by the time these children grow up and get into the junior and into the senior high school levels, perhaps their understanding of the Indian culture will be better and should result then in better understanding between the two people. So that this awareness then can actually work both sides, but mostly from the side of the white man.

The special tutoring programs, with the exception of two schools, is very nil, and yet most schools, perhaps by being educated, are incapable of teaching down to the level of an under-achiever or someone that is struggling with certain specific basic subjects. There is a failure of relationship between a teacher, quite often, and a student. So that in the special tutoring program, the implementation of this program, it is my estimation, and it is only mine, don't take my word for it, you do your own thinking and you come to your own conclusions, but it is my intention to try and facilitate this program, because I believe it is necessary and I believe it is most essential in a great many Indian communities. So that the remedial reading that I mentioned under special tutors, in most schools they do have a remedial reading program, but do they have a special tutoring program to help the underachievers, the children that are having difficulty in the basics, English, reading, history, mathematics, science, and this is where we definitely need some help. The underachievers, what are they going to do then? Are they going to be passed socially to keep up with their fellow students, or can we help them by pulling them out of the classroom, referring them to the tutoring aides mar the teachers so that they can work on a one-and-one basis? This is where we need the help.

Now as far as federalized programs are concerned, B.I.A. officials included and state officials, I think that some effort should be made to orient the tribes, the tribal members, and I know that these state officials and government officials make visits to the reservations, but how often do they make them? This is the question. How often do they make them? Is there a rapport between the officials? I can remember Mr. Gould, a fine man, from the state office. He came over to Cusick, I think, about the middle of February. He asked the school and he asked the J.O.M. parent committee how come we hadn't submitted an application for U.R.R.D., and he gave us the whole pitch about how great this program was and what it could do for the school, and we all agreed, and so then in the final statement which he made concerning the deadline, he said, "Well, this is the 12th of February, the proposal must be handed in by the first of March." So, here we have a group of teachers with a teaching load, no one actually had the time to submit an adequate proposal for U.R.R.D., so that this consideration then by the state and federal employees would be appreciated by members of the Indian community, the tribal government, the educational representatives, and in some cases even the school administration.

The school administrators, in my estimation, should welcome the state and the B.I.A. expertise, which most generally they do, but in some cases, unfortunately, they look at this only in the aspect of how much they can get from federal funds to implement their general fund.

So the rapport then between local tribes and schools should definitely be improved through regular meetings that should be held at least once a month between the school administration and the J.O.M. parent committee, and, if necessary, the J.O.M. parent committee can ask for a show of the accounts, the expenditures, that have been made under the J.O.M. program by the school administration. The J.O.M. parent committee should try to improve communications, should try to become more involved, through these monthly meetings, but they should also be knowledgeable. They should take an interest in it sufficiently enough so that they can know the programs. Even in J.O.M. programs, they change every year, there is some new wrinkle that is introduced, and these changes should be made known and the J.O.M. parent committee should be knowledgeable of these changes even to the limitation of new fund expenditures.

Now the tribal council, there should be an educational representative from each tribal council. If they don't have an educational representative, perhaps in some cases they do have educational committees, but they should be knowledgeable and they should choose someone that is qualified in some degree from the tribal council to become the educational representative or members of the committee to hold monthly meetings, not only with the school administration, but the Johnson-O'Malley Parent Committee. This individual should serve as a liaison then between the tribal council and the school administration. This is very important. The educational rapport then between the tribal officials, J.O.M. parent committee, B.I.A. officials, and local school administrations, hopefully, by the implementation of a good educational representative or his educational committee can be improved.

Now you can have a good committee, you can have a good man, but if he makes contacts and doesn't do a follow-up, then there is also this lacking. We have got to have individuals that will do the follow-up after making the initial contact. You can't make initial contacts and then leave it lie and leave it forment in whatever direction. You have got to guide this think by means of relations by talking to people and channel it in the right direction. School board membership is definitely indicative of showing some improvement, and I am quite sure that this is definitely a good thing. Teacher orientation is a great necessity, and we must not overlook this possibility. There are, through the Migrant Indian Center at Toppenish as well as the various schools in this area that have workshops in the summertime and during sessions just before school starts, where they have workshops for teacher orientation, especially if they are going to be teaching Indian students, the teacher-Indian student relationship, we hope, would be improved and the teacher-Indian student conferences should be more frequent. Many teachers do not even consider the Indian worthy of a minute of his time. They are in too great a hurry to get home after that last bell has rung ending the school day. The teacher-Indian parent conferences should be more frequent, but, above all, the parents should also participate in this regard. I have heard of school officials that say, "Well, we never get any Indian parents at our parent-teacher conferences," and which I think in a great many instances is true. Teacher awareness of the Indian community, of the philosophies as well as the tribal organizations, the way of life of the American Indian and the local Indians, I think this is mandatory, at least as far as establishing a rapport between the school, the teacher, and the Indian community. There are many deficits that we know of in school policies, teacher passiveness, Indian student orientation. A student can do anything, practically, in the classroom. I have heard of instances where students have even come to school drunk, and they have to take them home. I have heard of instances where a student will come in perhaps under the influence of drugs, and they have to take him home. A student, if he wants to be absent for maybe one period, two periods, out of the day, all he does is walk out of the classroom. He doesn't ask the teacher, "May I please be excused?" he just walks out. The teacher looks at him and thinks, "Well, what can I do?" Other teachers see the students walking around through the hallway or going some place, they never ask them where they are going. And these, I believe, are some of the discrepancies that make a great consideration toward the delinquencies of our students within the classrooms.

The extremes of the survey, I don't know if I included these, I found two instances that very definitely, I think, should be considered of some action by some group, and perhaps this would be a good one, as well. Attention was brought to me in any discussion with people, parents, that in one instance and in one school there was the passing out of tranquilizer pills to Indian students, little tykes, to keep them quiet in the classroom. This is against the law. No teacher can give aspirins to a student without proper medical authorization. That is only one instance.

Another extraneous example of the fact that there are various education associations that exist within the states and many teachers, by necessity in order to become certified, attend school and schools cost money, so that in enabling themselves to remain in school, they go in debt, and they borrow money, and, as a consequence when the contract time comes up school administrators are looking for teachers. In some cases, they get some of these teachers that are deeply in debt, and then the loan association or the teachers' association, or whatever will give them a certain reduction in their loan if they teach in a deprived area, such as Indian reservations, and in some cases in the more isolated areas, they even eliminate the loan entirely. This practice should not be, and I don't think that any of you lack the intelligence to visualize what kind of teachers can come into our reservations as a result of this continued practice.

So that here we find then the culmination of seven weeks' work. Whether it is informative to you as an educator, as members of the tribal council, as an individual from the Bureau of Indian Affairs, teachers, educational representatives, or just interested people, there are some things here that are shown and indicated by these charts that there is a definite need of rectification. The Indian people are not stupid; they are as intelligent as anyone. The only thing that we need to improve our way of life are some of these things: communication between the whites and the Indians. Some of us have made it, that is, assimilation, and some of us are doing quite well, but perhaps we comprise maybe five percent of the Indians population, if that high. The students that are still struggling and going to school, perhaps going to school, as well as the population in general, I am speaking of students, they would go from about 90, maybe clear down to 30 percent, depending on their capabilities. Now below 30 percent would be perhaps the under-achievers, so that the scope of education then, here we have a realm that is definitely indicative of neglect, because the five percent already have their jobs, so that in between 90 and down, we are concerned with these people in trying to give them an education, but we have to do a great deal, we have to do a great many things.

I made this research, sure, and I have taught school, yes, I have many years, and I don't propose that I am going to change the rule by making this research, but I do know for sure that if you have anything up here, if you have any consideration for your people, that you will go home and do something about it.

And you have got things working for you, you have got the Bureau of Indian Affairs, you have got the State Department of Education in the Indian Education Office. You can become involved in your local community, you can become involved in tribal affairs, but as far as your contribution toward education, you are like an overseer. Now try to encourage your own people to become more educated so that we can get the people into the professions, into the teaching field, into the professional fields. We want to get more of these people there, and then perhaps through years and years of frustrations, such as we have experienced, years and years, perhaps more, of prejudices, maybe at some distant future there may be some alleviation of some of these things that we are hoping to work for at this conference, and it behooves us to try and accomplish as much as we can on behalf of our own people.

Now I do appreciate very much your attention. I know it is very hot. I would suggest that perhaps we take a little break and then kind of cool off a little bit and come in for some discussion.

(A recess was taken.)

MRS. MISIAZSEK: Betty, can I ask a question now from Henry?

MRS. DRUMHELLER: All right, we are ready to start now on questions and discussion on Hank SiJohn's presentation that was just made, and refer to your information in your packets to refresh your memory, if you need to.

MRS. MISIAZSEK: I would like to ask you in how many states did you approach those schools, and, you know, what is the percent in what state, because each state has a different set of regulations, you know, a little different from each other in dealing with school matters? Could you give us an idea?

MR. SIJOHN: Yes, directly, I made contact with Indian tribes in three states during this portion of the survey in the last three weeks, and that includes Montana, Idaho and Washington. Now the Oregon tribes, of course, I did not contact personally, but by letter and communication and previous acquaintances with the people involved in education there, and there were 12 tribes in all that were contacted personally, so that from this, even though it may be somewhat of a scattered-out deal to the various tribes in these states, it still, I think, indicates a good cross section of material that definitely indicates that something is lacking in some of the areas.

MR. IYALL: Who, in the survey, answered your questions?

MR. SIJOHN: The people that answered the questions in this survey specifically were the tribal council members, the educational representatives, that is, of the tribes, or C.A.P. representatives, community action, teachers' aides, J.O.M. counselors, but administrators, no.

MRS. MISIAZSEK: Henry, could you comment on one of the things that I noticed that surely, I think, seems inconsistent? One of the schools showed having 12 Indian teacher aides or something, and yet they showed a most negative response to home-school relationships, this type of thing. It just seems to me that with 12 Indian people in a school, some kind of relationship is going to develop, positive or negative, and I just would like your comment on that particular school. I think that was the last school, the Number 14.

MRS. HILLAIRE: Do you want me to respond to that?

MR. SIJOHN: Go ahead.

MRS. HILLAIRE: Unaccustomed as I am, I would approach the subject this way. I think you are right, a relationship of very positive negativism has developed.

MRS. MISIAZSEK: You know the school?

MRS. HILLAIRE: Yes, I know the school. This is the Ferndale area, a school in which a very positive teacher corps program was petitioned out by the white instructors. This kind of a problem has actually had a great history that people are emotionally responding to without understanding it.

Several years ago in this school district for some reason because of the various kinds of difficulties in that very cautious conversational lull that we all get into, you know, we do a great deal of talking and then we quiet down for a while, there was quite a bit of money allocated to build a school on a reservation in this school district and nothing happened to the money, it just sat in the bank. Finally, the white people got hold of that, and so they decided to consolidate and they consolidated the school by consent, they got their Indian to come and sit on their board and say no, but because of the democratic process of majority rule, he was outruled. The opinion of the school board was no, in terms of the overall integration, but it was yes, let's get the money, so they got the money. Well, they were sitting pretty, because they had all this lovely money and every school got a little bit in the school district. Then there was a public hearing, and they said that in the year that the Indians were integrated into their school, there was a million dollars worth of shoplifting, so everything wasn't coppacetti, to say the least.

Well, because we never quite are willing to face the indigenous trouble that we have had in terms of our interpersonal relationships, we avoided it, and so it became a chronic kind of ache. Everybody ached, but nobody said much about it, and so the program went as programs do and nothing really was done about that problem. In the first place, the Indians were not wanted by the whites.

Of course, then came the bomb shell, the desegregation decision. The desegregation decision would not have affected a federally-run Indian school, but in the consolidation process, guess what? It sort of floated us into remorse that we had a marriage of convenience, nobody comfortable in it, but everybody satisfied that they got their fair share. So all of a sudden it was then necessary to desegregate, and here was an Indian school that was falling down at the ears and here was all the sure-enough white schools that were not intended to integrate the Indian, so they surveyed the community. There were three white people on the reservation, and they couldn't get one single one of those to go the Indian school, which was now a public school, so instead of making them, they closed down the Lummi Day School and took the Indians and placed them in the white school, and then, of course, all the trouble began.

MRS. MISIAZSEK: Was the beginning, Mary, then, because I think this is an element when we talk about problems in a local school and in a community, is that we always have such factionalism amoung our own Indian people in a given single community that it seems to me that this might be one of the problems that could crop up from this factionalism, and in fact, probably over 50 percent of the Indians want to move into a different school system with their children, but this is it. We have our ideals, we know what we want, but there is the factionalism that will pit one Indian against another in the same community, and who suffers from it?

MRS. HILLAIRE: I think the history of this situation would prove that all Indians pull together. They did not want to go, and I think also the documents would verify that they never changed their mind to this day.

MRS. MISIAZSEK: And this is one issue they all agree on?

MRS. HILLAIRE: It is one issue that at least is a motivating factor in the trouble. Whether or not they all agree to it, of course, there has been now five generations, and whether or not any one of those generations was calculated in terms of a positive yes is rather hard to discern, but the fact still remains that the trouble is caused from this lack of taking care of that small problem, and until there is a better relationship between whites and Indians on a more sophisticated level, on a people level, there is not going to be any kind of way to touch that problem, because that is the person-to-person problems of trying to live together. It isn't an educational problem, it isn't an institutional problem, it isn't even a system problem; it is an individual belligerence that has been carried and borne a long time, so that it isn't in the original people, it is in the inheritance that the instinct that drives you either to run in fear or to stand and fight, and I have a hunch that the Indians, if this teacher corps program is an indication, they decided to stand and fight, which really is causing it to look good but be bad. Of course, it carries out the old saying that things that are accepted are not always as they seem.

MR. JOHN PEARCE: I notice that six out of the 14 schools have none or very little arts and crafts, language, and history. Are those six schools planning more, do you know?

MR. SIJOHN: Yes, please understand that the facilitated J.O.M Programs that are non-existent are only just a few years old, so that the implementation of subject matter such as these that you have mentioned, I believe, are forthcoming and will become general programs in most schools where Indians attend in a very short while. Some are taking some steps for the implementation of subject matter and perhaps in the field of expanding curriculum. Now, these classes, naturally, will be open to both whites and Indians alike, and many is the time that I have talked with students, not only in my own school, but also with groups of students from other schools, that one of their greatest deficits they believe that the school has is the fact that there is a lack of curriculum, and the implementation of these subjects pertaining to Indians very definitely, we feel, not only will contribute to better understanding between people, but also will enhance the curriculum program of the school and their palnning.

MR. PEARCE: Are there good training programs for teachers especially? Would all the teaching in these be done by Indian teachers, or will some non-Indian teachers be involved in them?

MR. SIJOHN: Well, I think, depending on the schools, how far they have gotten, it is intended, I am quite sure, that all of the arts and crafts, the Indian language, will be taught by Indians from the local community. Now these may be available through federalized programs, I'm sure, and as indications are, as of right now I think the implementation is going to, shall we say, begin to bloom and spread throughout various school as time goes on, including this year. I am quite sure that Lorraine, before she left her office, in looking over some of the proposals perhaps even showed some indication of the expansion of subject matter materials pertaining to Indians that schools wanted implement.

MR. McGINNIS: There was one question regarding the problem, and I just wondered if you could clarify what is the difference between a blank and a "none"? Like, for example, Indian students dismissed or reason dismissed, you have some reason given and then you have blanks. What do the blanks mean?

MR. SIJOHN: Well, the blanks mean this, Duane, not all of the teachers' aides, who were among the people that filled out the questionnaires, had direct knowledge of the dismissal.

MR. McGINNIS: Oh, I see.

MR. SIJOHN: So there are, shall we say, inconsistencies and discrepancies on this report in that I tried to contact the people that worked directly with the students, and some may know of the statistics and some may not.

MR. McGINNIS: Oh, then if it is just blank, there was no answer?

MR. SIJOHN: No answer to it, yes.

MR. EMMET OLIVER: Henry, the assessment given to the effectiveness of teacher aides and counselor aides, did this expression come from the local Indian people as to how they felt paraprofessionals were functioning as an agent between the child and the school, or, shall I say, school response, administration response, in terms of improvement of attendance, this sort of thing? It would seem to imply an adjustment for the child, or did the parents feel that the paraprofessionals were bridging this gap between the community and the school?

MR. SIJOHN: I think the question that you asked, with some of the parents and some of the people that I talked to, the return of information of the apprehensions of their offspring or children, they felt that if these people were present, at least there would be some bridge between the community and the school. It would give some self-assurance, some confidence, to the student and this, they felt, if an Indian child, a strange Indian child, even though he had a few friends, will still feel lost in a school where there are many children attending, and as a result of this, it was hoped that if the implementation of more teachers' aides, especially at the lower grades, this would help bridge that gap.

Now from the standpoint of the parents themselves, if any difficulty arose within the school, they would be able to observe these things firsthand, and so with this then would come understanding between the Indian community and the school administration to solve or to absolve some of the difficulties that may arise, not only between students, but between communities.

And so the rapport then of the people with the school administration, certainly we must look optimistically in this direction, will be improved, so that we have a culmination of where these paraprofessionals can fit in, and sometimes unfortunate, I will have to admit and I will have to say, sometimes reservation people find it a little difficult to find people that might be interested in something like this so that we also have something to go on.

We also have something to work on at home in this regard, and this is where the contact from B.I.A., from the state office, Indian Office of Education, from the schools, from the universities, where they can finally meet together with the people and indoctrinate them and tell them what is available and how they can get these things. Then we get an understanding.

MR. JACK RIDLEY: With regard to arts and crafts, paraprofessionals, and so forth, being this country functions on a money basis rather than a compassionate basis, do you feel there is a breakdown in so many Indian kids and so many elementary kids, a ratio there? Do you feel that you should pay so much attention to that, or should we break it down?

MR. SIJOHN: From the standpoint of economics that, I believe, can be answered very readily, Jack, in the regard that if a school writes a proposal -- and I will have to ask for verification of this. Lorraine, would a school be eligible for J.O.M. funds with one Indian? What's the minimum?

MRS. MISIAZSEK: J.O.M. funds basically are available to schools that lie within the trust land basis of the reservation. All right. There has to be a significant number of Indian students attending that school to justify Johnson-O'Malley funding going into that district. There is not enough money that we could zero in on an Indian child in an individual school regardless of the trust land basis. We hope that someday we could reach the point that -- where there could be money appropriated that we could reach that child in the urban school, you know, no matter where he is at, but so far there has been no answer because of the high cost of such a program.

MR. SIJOHN: All right. So from the standpoint then of theory and schooling, I will only speak for myself, Jack. I know that if there was only one Indian child close to me, it would be justified and, I think, would be well worth the effort to try and help the individual. However, from the standpoint of economics, naturally there is a detriment here. Perhaps that can work itself into the final analysis of the appropriation because of the restrictions placed by J.O.M., but if the school is on a reservation, then as few numbers of students that do attend the schools, I would say it is justifiable, yes, even if it is a one-to-one basis between a student and a teachers' aide, a paraprofessional teachers' aide. I think that the relationship of association can be implemented in confidence within the students from that standpoint. I think that I would have to answer yes, as a personal observation.

MRS. HILLAIRE: It seems we are talking

really about a problem that we have not touched here, and that is in the team approach. It seems that above the community school and authority, or system, whatever you want to call it -- and it seems to me, the larger group, the larger the mechanism to deal with the group. So if you have 90 percent Indians in the school, maybe this is a statewide problem and should come into the responsibility of state personnel, local educators, and whatever kind of policymakers. If it is one child, it seems as though a great deal of the responsibility of taking care of the significant differences in the life of that child should be a parental responsibility in the use of school and state facilities. Like I think many, probably many of us here have had to move away from the reservation to make a living. Well, then, it really behooves us, if we respect and honor the life that we call Indian, that we make available to our children according to what they needed, if they subject them to that kind of strenuous existence in an all-white society. That would be my feeling as a responsible parent, but, on the other hand, if there were 95 percent Indians in the school, I would think that this was beyond me as an individual and should come into the very conscious sensitive operation of a system in which maybe I don't have a complete sway, but I can influence it as an Indian. So I think this teamwork has to be approached in accordance with the maximizing. What do you really need? Do you need a state official to be influenced, or actually is it your own personal direction and choice that you might influence?

MY HOYT: What would you say was the significant number of Indian students in a school district to justify J.O.M. funds?

MRS. MISIZASEK: In some cases, if the need is very great, for example, the fiscal ability of the school district, you know, to carry a program on. It could well have 25 percent Indians and not be eligible to receive J.O.M. monies, because, you see, all other sources have to be exhausted before they ask for J.O.M., because this is a supplemental type thing, not the general operation, but for special programs. And in some cases where the need is very great and the population of Indian enrollment is maybe 10 percent, they are eligible to receive J.O.M. funds. It boils down to the need of that child and the ability of the district to finance the kind of education he needs. So there is no cut and dried formula in giving funds out under Johnson-O'Malley. You have to look at a lot of things before any program is approved. Some of -- well, many districts really are making application, because they are in trouble now because of the tax base and how they have to finance their schools. And so they are going to be coming into the realm of asking for J.O.M. funds.

MR. McGINNIS: Because the J.O.M. program is so restricted in the Indian communities using it, is there a program for, say, urban children that, say, there is maybe 10 or 12 students in a particular grade school, say, in Seattle, is there some sort of funding on the federal level that helps these kids in special education programs?

MRS. MISIAZSEK: There are many, and this is why in my conferences throughout the state that I have had, I point out to Indian parents and to school administrators that there are many other kinds of federal programs with vast amounts of money over what Johnson-O'Malley has, that are geared to meet these particular kinds of needs. I think $14 million comes through our state through money for Title II. I don't know how many million comes through in Title I. Well, these are all for these kinds of children, no matter where they are at, if economic need, you know, causes them to have problems in school. So I mean there are many other kinds of federal programs that come into the school districts where Johnson-O'Malley cannot come. We are just kind of geared toward the trust land areas.

MR. SIJOHN: All right. Thus far, I think we have kind of beat Johnson-O'Malley down a little bit. Let's see if we can get into something concrete at least as far as proposals for considerations that can be attributable to improving the conditions in our schools, the deficits, for example. Why is it that Indian students or even white students, why is it that they can't spell by the time that they reach 6th, 7th, or 8th grade or high school? Why is it that they can't get the mathematics, the new math? Is it because of the teacher's inability to communicate or to be able to relate or take the time to do some self-tutoring? Is it because specifically the students are not interested in it? I think Johnson-O'Malley and educational conferences are an entity in itself, but now we are speaking specifically of the problems of guidance and counseling. Let's see if we can get back on this track, and let's see if we can get some proposals here for some rectification.

MISS COTES: O. J. Cotes, and I was with the SCOPE Program, which is a U.R.R.D. funded program for the dropout students, and it was new in Spokane this year. The principal thing that we dealt with was individualized learning, which, I think, is the key to any classroom, and it dealt in learning packages, which are not new, but students taking a part in deciding what they need to know, what direction they want to go and at their own rates of speed. We did not fail students. There was no way a student can fail. He is graded on what he achieves and earns. We found it a very successful program in many instances with these very hard core kids and in depressed areas in Spokane. We were able to keep most of our students. We started -- we wanted to keep 90 percent, and I think we kept 88. Some were hauled off to jail and various things we had no control over, but I do think the individualized learning program is one of the keys. Design that program for each student at his rate, and it can be done. The other thing in respect to your paraprofessionals: There is a long list of good things that you have mentioned, but along with it, I think the paraprofessionals should also be encouraged to sit and talk with kids. All this gaming and correcting papers is necessary to do, but kids need to have somebody that they can just sit down and talk with, and that is a real important factor.

MR. SIJOHN: Very good.

MR. GRAY: My name is Harold Gray. And before you pass up the topic of J.O.M., I think there is one thing that people here should realize, and that is that Johnson-O'Malley, the program itself, while it is for the special needs of Indian kids, it doesn't necessarily have to go through the state. The act itself said that it can go through the tribe or a non-profit corporation. And so in this conference I'd just like to let you know that one of the things that a group of young educators in Montana, who are Indians, have proposed to the Bureau of Indian Affairs just recently is that the Bureau not give the funds to the state any more, but rather a private corporation which would then set up Indian education committees in the state in the local school districts composed of parents, and in the case of high school kids, that they be included. One-third would be high school students; one-third would be parents of the community; and one-third would be the educators. And that before that school gets any funds, that that Indian education committee also be given the authority to co-sign any contracts that the school receives for funds. You know, you are talking here about involvement. I think there are these other alternatives that have to be explored before you give Indian people any muscle to do something, you know, and this would be one way of doing it. And we all know that while these other programs are available, like Title I, all the titles of the elementary and secondary education act, to meet these needs, somehow or other they have to be tied together. And through the establishment of a committee like this with the funds administered by, you know, what would be in effect an Indian organization taking the place of the state, that you could begin to tie these things together and could also, you know, in the case of high school kids give them some say-so, too. This is what -- I notice on a lot of the problems here you say there is a lack of communication, you know, so it would bring about communication. It would also be able to tie in these other programs, because right now the people in the Indian community have no voice. And why don't they have any voice for a large part? Because they are ignorant. They are ignorant because nobody on the state level or the federal level or even on the local level at the school administration informs the people. There is one here (indicating) that says, is there a J.O.M. parent committee on the reservation? Mostly here all of this says yes, but I would bet you a dollar to a doughnut that that exists on paper only. With Title I, and Mr. Broadhead is here, formerly with the B.I.A., we conducted a Title I review thing. We found administrators and public school and B.I.A. schools writing up projects and saying that they had a Title I parent committee when it didn't exist at all. They were lying about it. Why? Simply because it saved them the effort of going out and forming a committee of involved people. And so I think one of the things that any conference like this should realize is that there are guidelines for the administration of these programs, and you can't talk about, you know, these programs without being aware of those guidelines and knowing the other alternatives, you know. So I think that is one way through the legal process of getting the kind of involvement, the kind of concern of Indian people where it has a channel to be heard, and also one that the school has to recognize. It can be, you know, they are keeping the people out of the school, and to a large extent they are.

MR. SIJOHN: Where is this organization that is being formulated up there in Montana?

MR. GRAY: Well, it's an organization of young Indian people who have formed a non-profit corporation called the Montana United Scholarship Service. And just here recently last year -- I am on that board -- we took and got the talent search project away from the state department of public instruction. So it can be done.

MR. SIJOHN: Well, very good. You should be congratulated for your accomplishment as well as the fact that you have taken the initiative to make the organization work. Now, I do realize that there is a great deal of communication that is lacking, and I do realize that there are some efforts that have been made, but I don't believe that there have been enough. These things are, to my opinion and also derived from substantial conversations with various Indians -- I think that in some cases even though the tribal group, the J.O.M. committees and the parents' committees -- I think that some of them are knowledgeable to a degree, that they have been indoctrinated, but quite often they take very little action in trying to promote their own cause. So that the initiation then of action and involvement must be generated within each individual. And if this is lacking, then we have got to look for someone that is just like -- just like politics. We have got to find someone that can really do the job and do it better, if there is a need for an improvement.

MRS. HILLAIRE: It seems right here is where we fall down every time, because what this really needs is white and Indian coordinated consultation, because so many of the programs fall down because the Indians are asked to do what these boards indicated they can not do, and this is to write up an academician-oriented program. They can't do it. And, on the other hand, they put it into the hands of somebody who then doesn't take them into account in this partnership, but leaves them out here (indicating). And then they will say, "Well, you know, I will do it myself." And so the school board or some teacher that is gunning on an idea that he took off the shelf for some reason or other, decides to do it. So this again -- it isn't a blame of anyone. Its' a contradiction in what we are trying to do. If we are trying to become a partnership, then there has to be more than one party. Indians have to do what they do best. And, you know, you read any of the academicians' descriptions of Indians, Indians are action-oriented. So actually they should be doing the job. And what happens most of the time is that white people are doing the Indians' jobs. There is an example right out on my reservation. They have an Indian program, and the first four people, who take up like 40 or 50,000 dollars in salaries alone, are white. Those people, one of them is getting a masters degree; two of them are getting a B.A. degree, and I don't know what kind of degree the other one is getting. The Indians learn to give staples to one another. And the contradiction here is the Indians need a college degree the same as anybody else. I think what we are facing is -- and I think one of the big problems that we have to do now is that Indians have to establish their potential in terms of making or developing a criteria for an equivalency. I worked with a lot of those paraprofessionals so-called, and they are doing professional work at the level that highly skilled academicians are floundering. They are doing a good job, but they are getting peon wages. And if this is to be corrected, these people are going to have to get together, I suppose with people like Mrs. Misiazsek, who has the educational background and can actually give accreditation to the fact that these people are doing a job that is credibility, that has credibility to it. So I guess this is one of the jobs that we can do, because there are professional Indians, Dr. Ridley, some of these people are going to have to do it in the action-orientation that we are, actually saying outloud in organizations like this that this person that I have been working with -- Now, I worked with the people at Lummi on this aqua-culture. There was a Mrs. Morris who had, I don't know a 7th, 8th grade education, maybe high school, and she was doing the kind of activities that people with a B.A. degree couldn't do. But she wasn't getting paid for what she was capable of doing, and this has to be resolved in some way so that the people that can do the job will get the pay for the job that they have done.

MR. OLIVER: Emmet Oliver, again. Mary, would you go in the direction of certification of paraprofessionals, something maybe equivalent to the LPN program?

MRS. HILLAIRE: Well, the LPN program ain't working, because the LPN's are doing all the job, and who is getting the glory? The RN's, and the RN's are just sitting on some administrator's lap.

MR. OLIVER: But I think you would have to admit that the LPN's had upgraded their salary scale, though, don't they?

MRS. HILLAIRE: I would say this: There are some things and some doors that my masters degree opened, and I don't think that it would be possible for people who are not educated -- and a good example is my father. There were doors barred to him, because he didn't have -- even though he was smarter than I am, but there were doors barred to him, because he didn't have that little piece of paper. On the other hand, there were jobs that he could do equal to me, that really only I would have the knowledge, and that is why I say it's going to have to be Indian people.

MR. OLIVER: What is your view of certification of paraprofessionals? Let's just put it on that plain simple definition. Do you agree or disagree?

MRS. HILLAIRE: I disagree.

MR. OLIVER: You wouldn't want them certified?

MRS. HILLAIRE: I wouldn't think it would do any good.

MR. OLIVER: Why not?

MRS. HILLAIRE: Well, I know a lot of practical nurses. I think there is a whole area, however --

MR. OLIVER: I am thinking about training as well as I am thinking about upgrading the salary scales commensurate with their service and getting it into a professional service.

MRS. HILLAIRE: But, on the other hand, some of them do, you know, actually do more than a --

MR. OLIVER: I agree.

MRS. HILLAIRE: -- registered nurse. I went up to Alaska, and I interviewed the native hospital administrators, and some of these people had been working for 20 years as nurses aides and they were doing work that was comparable, superior to in some cases, registered nurses. And I said, "Well, don't you have a professional structure? Isn't there a career system here?" And they said, "They are happy doing that."

MR. OLIVER: Well, this is the thing that annoys me, that these so-called paraprofessionals are professionals by experience and having done the job, but they aren't professional, because they haven't had so many courses in Education 102, but they have performed, and they have demonstrated it. Shouldn't they be regarded for their knowledge, because they are effective?

MRS. HILLAIRE: That is what I say.

MR. OLIVER: They are doing some things that trained counselors can't do.

MRS. HILLAIRE: But the thing of it is you are giving them a half measure by saying, "Let's accredit them at this level." It isn't enough. If they do the work of a registered nurse, they should have the equivalence of a registered nurse. Now, and I think I go back to the Indian situation right now. We are getting very bad medical service. This is very obvious. In Alaska the people just line up in front of the doctor and if the doctor doesn't communicate, at the end of their line they have a car to take them back to their village, and they have a paraprofessional explain to them that they are not going to get any service. And all of a sudden my sister got that job of explaining to people that they were going back to their villages, and they were still hurting. And she formulated a kind of language to determine where people had pain, and she discovered a woman with cracked bones. She discovered cases where there had been an appendix burst, and these people were headed to their village. There is a whole area of medical techniques that could be developed so that it would free the doctor from that god position and allow the people to get the necessary service required that pain, at least, be alleviated. I think that this whole area of job development needs to be done. It needs to be done, because I am quite sure that the Indian's situation in the medical field alone is replicated among the Mexican-Americans and among the black people. The whole area here is where we can really develop a way of establishing a service. Then I think we can go on to the other.

MR. OLIVER: Yes, but I don't think the teacher training institutions, the Washington Education Association, the Higher Council on Education are going to stand still for upgrading people who haven't gone through the ivory tower for five years. This is the objection. They have got control. They determine the criteria, and they have got it in their hands, and they aren't going to let anybody take it away. So when you say, "Let's put them up on the professional level," we got a hell of a long ways to go, and I don't think we will ever achieve that. Why don't we go in between somewhere?

MRS. MISIAZSEK: Could I say this, that I think we are kind of beating a dead horse here as far as paraprofessionals in the public school system is concerned, because -- I don't know what other states are doing, but in this state we are in the process of implementing a certification process or program, that is based primarily on performance, and this means that your paraprofessionals, who really are interested in and relate to kids and love working with kids, no matter what their age, can start through with their local college and start through the ladder of getting certificated. I mean, we have already -- we are underway already on this, but our Indian people are not moving, and this is one of the things that I have been urging them to do in all the school districts, is to take your paraprofessionals, the one who is really doing things with kids, who is really turning kids on, and start them through the ladder. This means summer school every summer. It's going to cost somebody some money, but it's still part of it. Part of the course could be programmed under J.O.M. Part of it the district could pick up. The tribe, the B.I.A. could pick up some of the course, and we could get these people certificated, because, as he was talking about, there are few Indian people in the schools now, and these few that were certificated in the State of Washington are -- our last census was somewhere around 30,000 certificated teachers, and of this 30,000 there was only about 75 Indian people who are certificated in the State of Washington. Well, just the figures alone will show you you are not going to find many Indian people in classrooms even in Indian schools. You are not going to find them, because the other schools who can afford to pay more money are grabbing

Indian teachers. There has never been such a demand for Indian teachers as we have had these past few years, and we are not filling up these slots. Your kids are -- they are not going this direction. So we have to really do something with the paraprofessional who really does well with children, who has experience, and start funneling them into the certification process. But we can't do it at the state level. We have no business walking into a district and telling them, "All right now, you have got five paraprofessionals. Let's start them on the ladder." That decision has to come from the community and the school district.

MRS. HILLAIRE: This is why I say we have to start with our own people. Our own people need some services. They need them badly. Medical services are one, social services are another. Educational services are another. And actually I think its' going to be a matter of not waiting. If we wait for certification, we will sort of wait until the last tent is folded.

MR. McGINNIS: What suggestions do you have, though? I mean, you say that, but how do you change it? Do you have any suggestion about change? That is what I would like to hear.

MRS. HILLAIRE: The thing of it is, it has to take people like Mrs. Misiazsek and Dr. Ridley and some of these people who actually will confront -- do the confronting of the system on not certification, but equivalence. I have been to colleges where I have heard -- like Tandy Wilbur, there is no reason why Tandy Wilbur could not be a college lecturer and paid as a college lecturer, but we are going to have to say that for some reason that we believe, he has to have -- over and above a permission to go in there, he has a right from the authority of the Indians to perform this for Indian people. He actually is representing us.

MR. McGINNIS: Okay. Now, that is a good question: How is this implemented? How is this pressure presented to the universities? Because I think this is important. Now, I will give you an example where the balcks have done it. In the Department of English at the University of Washington there is a black writer who never graduated from high school. He is teaching. His qualifications are he is a, and has been, a very good prolific writer. He worked for Ebony. He was one of the editors of Ebony, and so on. So the black students and the black community in Seattle got him on that staff. What we should do is ask ourselves, how do we pressure these different organizations to introduce people like Tandy Wilbur into the faculties? Let's get into the concrete. How do we do it step by step?

MRS. HILLAIRE: Well, we have to accept them first.

MR. McGINNIS: Well, we have accepted them.

MRS. HILLAIRE: This is the biggest problem, because -- I have asked in some of the state meetings why we can't do this, and they will say, "Well, we called in five Indians, and four out of five said no."

MR. McGINNIS: But you hit it right on the nose, though. It can be done, but it has to be -- the Indian community has to put the pressure on, or nothing will happen. I mean, there wouldn't have been any Black Student Union if the blacks hadn't gotten tough. I know a lot of people are extremely reactionary towards the militants, but I mean, let's face it. If it hadn't been for a lot of action, they wouldn't even probably be here today. Now, they have got these programs implemented at a lot of the universities purely because they didn't back down. Now, I would really like to see somebody like Tandy Wilbur right alongside that author that I mentioned. We should find out some way in which we can do this. But, like you said, it has to come from the Indian community. It has to be pushed by them. Otherwise, these universities are going to ignore one or two individuals griping about it.

MRS. HILLAIRE: I think one of the big

reasons -- and I may be a very, very classic example of it because of my education, and because all of a sudden it became important for white people to have Indians standing alongside of them since they didn't intend for them to be represented adequately, that I came into a system much like that school that I was talking to, you know, we were comfortable together, but never accepted one another. I was there for the little red flag every time they were asked, "Are there Indians?" And they could say, "Oh, yes, we have our Indian," and this has been a kind of a system that has perpetuated a lack of respect between ethnic groups. So every time we approach it, it becomes impossible to see, because -- I go back to my statement: Everything that is accepted is not always as it seems.

MR. SIJOHN: I would like to interject something here, if I may, and try to answer Emmet Oliver's inquiry. I think that a noble effort was contemplated at our school. And this was with the possibility of the implementation of a tutoring aide program, which we were going to have a tutoring supervisor for, but the aide that would be working underneath the supervisor would be oriented practically daily on the instructions and how to do this one-to-one, and how to proceed with it. Now, the supervisor was going to start at a minimum salary, just as the school board and the school pays a teacher's aide, but for every six hours of college credit earned at summer workshops or educational workshops or whatever, through the various local schools, for every six hours of credit, their salary would increase by $150.00. So that eventually they could accumulate a great deal of college credit as well as the fact that their salary would become more adequate as they proceeded with their indoctrination process at these workshops. This was one effort where eventually, if they worked hard enough, and if they were actually sincere and wanted to make this their life's work, they could get a degree. And once they got a degree, they could go automatically on the teacher salary scale. But this is just one ititial step, and it might be that this could be attributable to teachers' aides. If we could convince our teachers' aides to attend these workshops with the agreement of the school administration, maybe we could increase their salary --

MR. McGINNIS: One more thing and then I will shut up, but to me really the most important thing -- there is one thing I would like to see come out of this conference. First, it's in regard to communication. Now, I think one of the things, one of the pitfalls in the Indian movement has been the lack of communication among Indian communities. One of the beautiful things that this Center could do would be to -- if there isn't any office in the area that acts as a pool center of names of counselors, educators, university, high school, grade school programs, where they are, and if they can be made available to a particular community, then why can't the Indian Center here take this as a role in helping the different Indian communities throughout the Northwest, because I think communication is really where it's at. Now, we are just beginning to have a Center where all of this material will be made available to be shifted out to the different communities and will be always here, and I think if just one thing like that is done, then my cynicism will be removed. But that is an educational service. She just mentioned they didn't know what was going on in the other states. Well, with this Center perhaps we could open up channels to find out what other states are doing. Now, I know damn well there is a lot of things going on in New Mexico, in Arizona, in Oklahoma, in Dakota, in Washington, C. C., that we know nothing about. Now, if we have a communication center which can channel this information, recorded here, and then send it back out to the local communities, then we can get something going. And we should establish an Indian Pacific Northwest newspaper that can record all this information and make it available to the Indian communities. That is one of the things the Center could do, is to start a newspaper, and then feed this information back, and always have it here. Now, that is --

MRS. DRUMHELLER: What's the scope of what you would like to have in that, Duane?

MR. McGINNIS: Anything that has to do with Indian culture, history, education, or whatever, medical problems. Let's deal with the whole thing. Let's not make it merely educational problems that we are handling. Of course, you know, as Indian educators, this is what we are focusing on, but, you know, that is not the only problem area certainly.

MRS. MISIAZSEK: Dan had a point he wanted to make.

MR. IYALL: Dan Iyall. I found this all over the state in my travels last summer, questions about what other tribes are doing with Johnson-O'Malley programs, what is successful, what are they doing in this area, et cetera. And I think this is a sensible reason that each tribe could contact another tribe and maybe have an evaluation on what they have done in their past schools, what were the weaknesses, how did it work out, who are the people that are making things go. I think a Center of this nature, a newsletter with the name of project directors, various project directors, people that could be contacted for consultation services and so on would be most beneficial for anyone no matter what part of the state or northwest he happens to be in.

MRS. MISIAZSEK: In other words, I see this leading then also into a supportive, technical assistance --

MR. McGINNIS: Exactly.

MRS. MISIAZSEK: -- area of function, too, where some of the small school districts who really can't afford to hire a proposal writer to do --

MR. McGINNIS: They could have somebody here do it for them.

MRS. MISIAZSEK: Right, and this is where your technical assistance could come in with all your knowledge of all the other programs.

MR. McGINNIS: You could even do it by mail. So long as there is one concrete area where this could be done.

MR. HOWARD: R. G. Howard. The Blackfeet have had the same problems with Johnson-O'Malley in Montana, and Indians have the same problems, I suppose, everybody else does getting a school board administration to recognize that these funds are for a special purpose and to allow the Indian people a shot at using the funds for the purposes that they think are most important. We have a community action program that last fall started adult basic education programs, because it wasn't -- no one was interested in it till we started, and had 300 people sign up, then everybody was interested. The Johnson-O'Malley thing kept bugging us, because we saw Johnson-O'Malley funds in breakdown sheets from the education department of how much money was going into the school district, and we couldn't see anything done with it. So we submitted a proposal to the local school district to use -- at the end of the fiscal year, to use $16,000.00 -- to use some of the Johnson-O'Malley funds to run a sensitivity program with credit through our local junior college for teachers of kindergarten and Head Start programs throughout the state. We had 50 participants from throughout the state. It was -- this program was unique in that, first of all, it was written by Indian people. Three of us that are on my staff, plus two other people from the community who are interested in the program. They wrote the program. They ran the program. Paraprofessionals worked in the program as instructors to the teaching staff. It was a week-long program, ran 12 hours a day, and it was held at a boarding dormitory several miles from town. This was probably one of the most -- one of the best received programs Johnson-O'Malley has had in the state in the seminar approach to education for pre-school children. To show you what can happen to things like this, the Employment Security people in the State of Montana, probably about the most hard-nosed, moss-backed people in the world, they know nothing about Indians and don't intend to learn, yet their whole bag on the reservation -- what is keeping the office open off the reservation is statistics about reservation Indians. The new head of the Employment Security has requested that we set up a sensitivity program for employment security people, and they will fund it. Now, we can't call this a sensitivity thing. We call it that at home, but we wrote up the program as an educational experience so that we get past the mossy-backs at the Department of Instruction in Helena. But Indian people were the expertise that we have -- they have on their own reservations and within their own groups. If we can just get them together, if they can just get together and sit down for a little while and write programs -- and again, I mentioned here this morning using the techniques of the Jewish people and others as mentioned here, playing their game. We utilized the pressure that is so often lacking on Indian reservations. One of the guys that helped write the program is on the school board, and he was purposely on the program as one of the writers of the program, because we had to get the school board to approve it. You see, so play the game. One of the guys that was on the timber enterprise many years and when they first started a lumber mill, he was very well versed in the timber industry, and one of the people said, "Kick him off and put an Indian on," but somebody else said, "No. Wait until we get through picking his brains." You see, this is beating the system, and in Johnson-O'Malley you have to play the system. The game is set up somewhere else. You are just on the lowest level. You have got to find out how to get through that maze and beat the system. It's like playing poker.

MR. MILES: I was just thinking of all the discussions all morning, and I believe that he has something there. People who are -- we have kicked this around for several years, and I am new in this game, but we took -- did the very same thing on our reservation. Somebody said at lunch hour that you can't kick the white man out of his bed; we have to go and sleep with him. Now we have to go along with him, join him to beat him, or join him to give us better results than what we have been doing. I don't know, now we are faced with attempting to get a slug of what all -- all the discussions we have had so far, we have got two or three pages up there now, and now I have some pages that I took this morning. What shall we do? We have got the problem before us, and let's try to work up some kind of a system here. We have got to have an objective somewhere. I am sure I don't know. Somebody will kick that out, I believe. Mary has brought up some good points, and I -- well, about this certification business. I was just talking this morning with farmers. I know Indians don't even have a fourth grade education, but they can go out there and do a molding job, and yet they don't belong to the union, and they are outside, they are looking in, and they are unemployed. One of the greatest hazards that we have among Indians today = we get this by this solution of trying to attempt to find jobs for Indian youth, and I am in the middle of that right now. These poor boys, 21, 22 years old, who had not been employed for two years, because they had been dropouts, so they gave them a job digging up graves down on the Snake River and lo and behold, we found out that some of these Indians didn't have money for lunch. One boy has two in his family, and I went into the superintendent's office here a week ago, and I said, "This is supposed to pick up the poor, and they can't even buy lunch, because they are paid -- they had been working five weeks without a pay check," and eliminating the poor, how in the hell are we going to eliminate the poor when these poor boys haven't had a job for three or five months, and they get a job, and they got no credit. And I just turned to my son -- he drives a car to work -- and I said, "Don't charge those boys anything for their car fare. Let them ride free. Someday maybe they will be doing something as a favor for you, too." And they borrow money throughout the whole month. Their payday -- I don't know how much money. This is another problem that is a welfare problem, but what we are talking about is education here. We have talked about this. We have been kicking it around. Now, what are we going to do about it.

MRS. DRUMHELLER: I think that maybe where we are heading on some of this might be that the creation in this area of some standing committees perhaps to work with in certain area. Now, let's kind of keep that concept in mind as if we are going to want to do this, and as we go through the rest of the reports, decide on the exact areas where we might want to create these and who is to work on them. And then we will develop the methods on how we will communicate with each other, how often to meet, and some of the rest of these things, but let's -- if that is a direction that we might want to take, let's sort of keep that in mind.

(Discussion off the record.)

MRS. DRUMHELLER: We are adjourned for today.

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MORNING SESSION

9:00 a.m.
Saturday
August 7, 1971

MRS. DRUMHELLER: I want to again ask you to identify yourselves when the discussion starts. Dr. Melchert is going to lead off the program this morning. Paul has been on the committee working on the program since we started the first part of February and attended the pre-conference and did research at the college and university level between the pre-conference and this conference now.

DR. MELCHERT: In the conference in June, three of us were appointed to form a committee and we were asked to look at the non-Indian counseling and guidance problems, and as we thought about this, the task is really so big, so broad, it required a great amount of time and facility, which we didn't feel we had, so we kind of redirected our efforts. The committee, in addition to myself, consists of Dave McGlocklin, who is at the Kicking Horse Job Corps Center, and Roger Harmon.

Some of you may not know our positions. I am on the psychology staff at Eastern Washington State College, and so is Roger. Both of us share similar responsibilities in that we are half time in the counseling center and the other half of our time is spent teaching psychology courses. So this is Roger Harmon. Dave, I don't think is here at this conference.

We got together and decided that we might better look at what is going on at the college level that might be related to counseling and guidance, because at the June conference it was pretty apparent that counseling and guidance was seen as a very important area that would make very significant contributions, and that not only was it thought to be very important, but it was felt that counselors were needed just as quickly as possible. Now, when I say counselors, I mean Indian counselors. So we set out to look at what was going on in the various colleges around, and between the three of us we kind of snooped around in Eastern Montana State College in Billings, Montana State at Bozeman, University of Montana at Missoula. We looked at the program at Idaho State, Pocatello, Lewis and Clark, University of Idaho, WSU, our own school at Eastern, Central, we went down to LaGrande and talked with Cecil Jose at Eastern Oregon College, we went over to the coast, and although Emmet was not there at the time, we talked with Willard Bill at the University of Washington, I went up and had a chat with Will Watson at Bellingham. We thought that this would be a pretty good sample of what is going on at the college level if we talked with various representatives of these various schools.

What we were primarily interested in is knowing what they were doing about training people for counseling and guidance, and it didn't take us very long to find out our answer. Programs specifically designed to train Indians to become counselors, certified counselors, are practically non-existent. We did find that there are four schools currently involved in a program that is specifically designed to encourage Indian students to pursue a counseling and guidance profession, and this is at Vermillion, South Dakota, hosted by the University of South Dakota, the University of Montana is involved, and Eastern Washington State College is involved. Other than that, we couldn't uncover anything that was really specifically designed to prepare Indian students to become professional counselors.

As we looked around at the various colleges, it became quite apparent that our own little school over here in Cheney was probably quite advanced in comparison to some of the others insofar as our Indian students, some of our students, make contact with those of us in the counseling center, asking us to help them get a better perspective regarding counseling, because they felt that they might want to consider this not only as a future profession for themselves, but they were equally concerned about incoming freshmen students. They wanted to provide them with kinds of information that would help keep those new students in school, because they were just as mindful as you are of the severity of the first year in college. So in response to this, although it certainly is nothing of a formal type program, we have attempted to meet with our Indian students, those who have expressed an interest, and if I'm not mistaken, I think there are about a dozen. We have met for what sometimes is called a seminar, others like to call it rap sessions, meeting on Tuesday evenings, and we begin somewhere around 7:00 o'clock and go as long as we feel we want to, and this is in response to some of the questions regarding this whole business of counseling.

And, Roger, would you be willing to share what the nature of these kinds of things are?

DR. HARMON: Well, the nature of our sessions has been sort of two or maybe three-fold. Some of our sessions have been concerned simply with knocking off interpersonal relationships, from ourselves as well as students, getting down to understanding each other on an interpersonal level. Now, of course, this is one facet.

Another course that we have pursured is

providing of information to the students about various programs, various offices, various pahses of the administration on campus. We, for example, have had these mission officers, we have had the financial aid man, and last Tuesday night we had the President of the college to our session so that the students can get a look at the system and ask some questions, sometimes very embarrassing questions, can also state some of their concerns to these people. I think it was a pretty good learning experience, for example, last Tuesday night, to the President as well as to us and to the students who were there.

One concern -- of course, we will talk about concerns and courses later as we talk to you about what our findings were -- but one concern that was most often talked about by the people that we interviewed was that, yes, there is no systematic way being employed to sensitize the general faculty to student needs. I think with our informal sessions we have started to do this, and we will indicate, of course, later in the course of the morning, most of the indoctrination of faculty to specific Indian or minority needs has been mostly good intentions up until now and no systematic use. But at least we have made a start, and we are providing students with some skills which they can use to help other students, incoming students, to know the ropes better.

One of our guys said, "Yes, it took me three years, I hadn't realized, I have made it, but it took me three years to learn some of the things, "and so we feel that this has started at an informal level to making contribution to getting Indian students to function as paraprofessional counselors, lay counselors, at the undergraduate level, and these are some of the things we have been more or less concerned with in these seminar sessions.

Another thing that students have been doing, most of the same students who are associated with the seminar have also been pursuing individual studies concerned with an area of their choice, a problem that they are interested in, concerning the area of Indian education, the area of education in general, the area of art, but some study, some area, which they feel that they can learn something and make a contribution.

So we are doing a few things.

DR. MELCHERT: I think those of you who heard Mr. SiJohn's presentation yesterday can now appreciate the concerns that various people on these campuses that we visited are faced with. Since they were not really concerned about a formal training and counseling and guidance for people who chose that, they were more concerned about recruiting one-time students, and once the students are on the campus, to keep them there, and if you keep in mind some of the problems that were brought out yesterday, you can pretty well imagine the kinds of programs that are currently going on in the various colleges.

One of the things that we were interested in was knowing what kinds of things were going on in order to retain students, and I think you have to appreciate that although the various colleges have things that they share in common, there are no two schools alike. Each school is unique in the programs that they have available, and their approaches are unique, as well, in spite of the fact that they all share a common problem of trying to understand the kinds of problems that are presented and trying to do something about those problems, and I could give you a kind of a picture of these kinds of concerns.

We wanted to know if they had an active recruitment program, and for the most part, yes, but this presents some problems, as well. Questions keep coming up like, "How do you pay recruiters, how do you get Indian recruiters, what status do they maintain on the campuses, what are some of the criteria for recruiting, should we try to find those students that have the greatest amount of potential for success in college or should we try to get students without that by providing them with an environment that they could grow on regardless of obvious talent and potentials?" so that Indian recruitment is a big concern. And, secondly, once they get the students on the campus, we were concerned about what kinds of programs they have to hold them there, and we asked if there was a well-defined or identifiable program of studies for the American Indian students, and here again we found a great amount of differences. A lot of the campuses have attempted to establish Indian clubs. Some have been more successful than others. In some cases, we found there was a pretty good beginning, but toward the end of the school year, the participation seems to drop considerably, so that the number of students who started out in the clubs diminished to just a handful toward the end of the year. We could not determine specific reasons for this, except for the fact that on all campuses students would come from a variety of areas and tribes and backgrounds, and sometimes within the Indian community, there were communication gaps, and this may have played a part in the diminishing participation in these clubs.

A few schools attempted to go further than just have a club which met in various locations, they attempted to establish a location, a building, on the campus, preferably as close to the center of the campus as possible. I think Eastern over here in Cheney is one of the more outstanding insofar as successes of these clubs are concerned, because it has what the kids call the Longhouse. In spite of the fact it is somewhat on the periphery of the campus, it is a place where students can congregate, where they have a lounge, where they can communicate, where they can exchange. Not very many schools have this kind of thing where you have a separate building on the campus that is solely under the juridsiction of the Indian students.

We tried to determine whether these clubs and organizations would have an Indian leader, we tried to determine the nature and qualifications of these people, and in some cases we found that although they did have leadership, the number of Indian leaders that had faculty status, for example, was minimal. There are a few schools that are forging ahead, they have been somewhat progressive in obtaining the services of some very fine leaders, and are being successful in getting these people on the faculty with faculty status, which was seen as extremely important. The University of Montana is a good example where they forged ahead and really are, I think, providing a kind of a leadership program for other schools to look at. They have been successful in implementing from this organization programs that are not considered soft-type programs. They have been able to effect programs that have moved into the core of the curriculum. For example, they are now this fall making available to Indian students in their art department a graduate degree. This is not a federally-funded thing so that if the funds were withdrawn the program would fall apart. This is going to be a stable and viable long-term part of the program.

Other kinds of concerns were establishing a meaningful and sensitive relationship with the financial aid department. We discovered that finance is a tremendous problem on any campus where there are Indian students, particularly those that have minimal opportunities to operate their own budgets. There are all kinds of problems that are connected with financing the education of the students, problems with the B.I.A., problems with the college. There is a very strong attempt at establishing a kind of rapport with financial aid offices so that those people who, for the most part, are non-Indians, can't appreciate the many, many problems that the Indian students face, not only in obtaining sufficient funds, and there are many, many attempts to get packages of a size that will allow the student some degree of freedom of movement. Most of the students are confronted with packages that really restrict them, and then the added problem of not being able to manage effectively the amount that he does have makes a tremendous problem on some campuses, and in some cases we find that there are attempts to provide students with experiences that are designed to teach them how to manage their money so that they don't blow their wad on a Monday and then for the rest of the month go suffering, and there are peculiar problems there, too, that many of the non-Indians don't really appreciate. For example, some students are very mindful of the limited funds at home, and even though they have been given a package to fund them at college, these students frequently will be sending money home, thereby giving themselves less to move on campus.

We found also that there are other supportive kinds of services that are being developed, in some cases to a pretty good degree, such as tutoring service. They are involving academic advising, but here again there are problems that are related to counseling and guidance, and I think we heard this yesterday in yesterday afternoon's discussion. If a student is experiencing difficulty in courses, they may provide tutoring services, but the big problem is to get the student to take advantage of the tutoring services. Quite frequently the complaint is that a tutor will show up at the designated time and place, but the Indian student would not. He would not take advantage of the service that was available. Now many of these people are asking questions, "Why don't they show up when help is made available?" and this they see as another part of the counseling aspect.

We found also that there is a concern for recruiting Indian faculty, as well as the recruitment of Indian club advisors, as I mentioned, and then lastly there is a very strong concern to provide an orientation program for the faculty and the administration regarding the problems and the needs and the concerns that the Indian students have on the various campuses.

Now, Roger, is there something you want to add to what I have said, things that you found?

MR. HARMON: These are the descriptive things. I think maybe we have painted a little bit of a picture so far that is a favorable picture.

There are some things I would say about the concern with recruitment of Indian faculty, for example. Although there is a voiced concern, I think that probably -- well, I don't think that probably, I know -- that with the exception of one or two schools, an active program for recruitment of Indian faculty simply isn't going on, and this may be particularly because people have given up. There is a great demand for Indian faculty, and perhaps these people are simply in positions right now that they won't leave for Podunk U or a smaller school. This, of course, has to do with the larger problem of training and educating qualified people.

Indian faculty not only serve with competence in their own areas, but another important service that they do provide is that they are models of success, of academic success, for students being introduced and going through the college process. I think this is very important.

The talent search for faculty aside, there is, or course, a need, as we saw it and as the administrators we talked to and the people involved in special service programs stated, gave their opinions, "We have got to have these people, but they just don't seem to be around." Okay, this is one point that I would elaborate on.

Paul has talked to you about the problems of retention of Indian students, and we have said that, "Yes, things are going on in terms of tutorial programs, in terms of this, that, and the other thing, to try to lower the dropout rate." Frankly, in all the schools that we talked to, the Indian dropout rate is still high as compared to the non-Indian dropout.

DR. MELCHERT: Might I interject something here? Often times, you know, when you make a survey such as we have, as you point out the tendency might be to make the programs look pretty good and you overlook some of the things that are snags. We are all aware of the problems of the younger student who comes from out of a high school and enters into the college, and when we say that there is a need to provide an orientation program for faculty and administration, you come up with some real interesting little things that might illustrate some of the problems. In spite of the fact that these programs look like they are good, they are Indian problems, they are instituting courses in Indian history or cultural heritage, et cetera, literature, arts, and so forth, and it sounds good. Let me give you a few examples of some of the problems they run into. I am trying to think now of very concrete examples of the kinds of problems that we found we have in the problem of recruiting Indian faculty.

So we find an Indian who is thought to be a type of an individual who could make a very strong contribution. Now we are not talking about having certain kinds of credentials, like for doctorates or master's degree, let's just say this individual can make a very strong contribution, not just to the Indian student, and so arrangements are made for this individual to come for an interview, who then will assume the responsibility for contacting the chairman of this particular department that they are going to be interviewed by? Well, okay, you will make the phone call, fine. That individual will show up on a particular day at a particular time, so make sure that the chairman is fully aware of this. So the individual arrives on campus, the only trouble is the guy didn't make the phone call. This is an example of the kind of things, the insensitivity. The individual comes on campus, there is no reception, there is no understanding.

Let me give you another example of the kinds of things that might point up to the general irresponsibility on the part of non-Indian faculty administration. If we are aware of the kinds of problems that are becoming more and more known, one of the things that stands out is the lack of personally meaningful goals for the students. We find that in some cases if you ask a student what they want to do with their lives, they will say, "Well, I want to go back and help my people." This is fine. "Now what kind of training would you like to have?" "I want to be an airline pilot."

Now this would seem to suggest that people who are professional counselors, who are involved in vocational training-type counseling, we may find a student who expresses some degree of confusion or uncertainty about what he would like to do with his life. How do you handle that individual? In some cases they are referred to the non-Indian counseling center where there are no Indians, and they want to use some sort of a standardized instrument, some vocational interest inventory. They are not even sure whether it is appropriate to use this instrument. Because it is an A.E. normative thing and there may not be any Indians involved in the norm route, they are somewhat reluctant to make interpretations that they feel would be appropriate or inappropriate for this particular student. Well, that is well and good, but now we know that there are no instruments specifically designed for Indian people. Who is going to do this? It is not being done. We can talk about it, but you don't hear anybody say, "I'll take this on myself."

So what we are trying to do, of course, is to have an Indian student who is coming through psychology or education courses who himself might be able to do this.

But these are just a few examples of the kinds of subtle resistances that you are getting or, you might say, insensitivity. I am sure that you have come across good examples yourself.

DR. HARMON: And in talking to other people at other schools, general consensus of opinion, we, of course, talk to a somewhat selected sample in that these people were involved in Indian education, both Indian and non-Indian, people just simply said that, "Yes, general faculty doesn't know how to react to minority problems." So this is one area, of course, that is paramount. How do we go about it?

Well, at WSU, they are planning a faculty workshop in the fall. Counselors at Idaho State talk a lot about buttonholing individual faculty and trying to make them sensitive to Indian needs, to general minority needs. But again, this is something that needs to be done on a systematic, on a general level, and it isn't being done.

DR. MELCHERT: I think most of the progress that is being made is due to the fact that there are some people who are not willing to pass bucks, and whenever you see this, then you see some progress being made.

We could probably elaborate on some of the kinds of problems that we are finding, but rather than that, we would like to give you some of our own observations regarding what we think are some of the things that you could consider to ameliorate the situation.

I think one of the big problems that we are faced with is the attitude or the feeling on the part of many people who are not involved on college campuses, the activities of college or university, have a tendency to see this thing as being far away, maybe up on a hill, however it is thought of, but it is inaccessible to the people. We would be concerned about closing that gap so that the tribes that surround various colleges, if we could get them closer to see how they could close that gap, to become more involved with that college, to express not only their wishes, but to try to determine what are the resources that would be available to them on these various campuses. This is one area we would like to see given more attention.

Let me give you an example of the kind of thing I would see appropriate. Most college campuses have certain kinds of services that are available. In some cases, the larger universities, for example, would have medical or dental facilities available. Now these kinds of things in no way are being used to reach out, but this is one possibility that would close that gap between people in the surrounding areas and colleges. There are service areas within various departments of economics, business, and, so forth that also could reach out, but there doesn't seem to be much of an attempt at this point.

Another area that we feel would be important would be to move these various Indian education programs that are designed to provide the best possible environment for the Indian students to move from a peripheral position more toward the center of activity on campuses insofar as aspects of the programs become a viable part of the regular curriculum, rather than rely strictly on grants of one type or another. As we all know, many of these programs die as soon as the federal funds are withdrawn, and this is a very temporary kind of thing. We would like to be able to see these things move more solidly, so that when federal funds are not available, that these things don't fold.

Another area of concern that I mentioned before would be to have more people who are involved in the Indian education programs be given faculty status so that they have a vote in decision-making and policy-making.

Another area that we would like to suggest be given more attention is to realign the emphasis of training in counseling and guidance, take it away. The major emphasis now seems to be at the graduate level to work on a master's degree. We would like to see a little bit more of a movement downward so that undergraduate students have an opportunity to get more involved in this business called counseling and guidance in a more systematic way.

One of the things that impressed me in my visit to LaGrande was that the Indian students at Eastern Oregon were sensitive to the kinds of experiences that the Indian students were experiencing in Pendleton High School, and the college students went to Pendleton High School and had rap sessions with the high school students.

Now this theme is the kind of thing that we would like to recommend for your consideration that should receive a lot more emphasis to have your undergraduate, as well as your graduate, students get down into the lower levels, not just the high school level, but get down to the point where the Indian students begin to get these feelings of estrangement, the kinds of experiences that they have around the 6th or 7th grade which lead to drop-out. I think that if we could provide ways and means of our college students reaching down to the lower levels, that we will begin to see some form of identification. I think we would see some attempts at motivation, stimulation, to keep the student valuing his education.

In view, Roger, of yesterday's discussion regarding some of the problems in elementary and high school levels, I am sure you have got some feelings.

DR. HARMON: Oh, boy, do I. Yes, I have some strong feelings.

I think that in view of what Hank talked about yesterday in terms of insensitivity of teachers, counselors to Indian needs, in response to what Mary talked about earlier of the role of the counselor in the punitive position, these sorts of things, I think and it is being done in some places, that there is a decided need for revamping the way one goes about getting a B.A. in education, revamping the way one goes about getting a degree in counseling, getting certified. One large gripe that I have and many student teachers also have is that they never see -- this is general -- they never see a kid until they have gone through four years of high school and have finally gone student teaching, and then they find out whether they can work with kids or whether they cannot work with kids. This is the crying need, more practical experience at earlier levels.

Now, for example, the University of Idaho is doing this. People in education or special education at the freshman or sophomore level who have declared majors are required, not asked, they are required to spend a minimum of 16 semester hours in a school, in an institution with perhaps atypical children, but in some setting where they can work with children. They can work as teachers' aides. Some of them at Idaho do go to Lapwai, do go to Kamai, for this work. They receive one semester hour of credit per semester. It is a good screening device. It tells them early whether they are or are not fitted for a career in guidance and counseling, and it gives them some experience, some understanding, of children, and for those students who, by the way, are Indian and non-Indian both, going to schools like Lapwai and Kamai that have significant Indian populations, I think it begins to indicate that these people might pick up some skills from this early experience that will benefit them when they do become teachers.

Yesterday I heard it said that the green teacher comes to the school and she doesn't know anything about Indians. Maybe this is a vehicle and maybe it is started here. Unfortunately, most education programs have not really gone for early practical experience as teachers' aides. Placing students as teachers' aides, students from college, also cuts down the teacher-student ratio of children. We know this is very important. Some programs run by tribes such as Camp Chapparel in the Yakima, found that this is cruical. Along with providing earlier experiences for teachers, there are certain counseling courses, techniques, courses in precision teaching or contingency management, which might indicate that the student can learn at his own pace, rather than in the old lock step way.

Are you familiar or do you know what I mean by the lock step method of teaching? I am sure some of you do. Traditionally, of course, in our educational system all the students at a certain level will master, supposedly they will master, a certain step, a certain amount of arithmetic, a certain amount of this, a certain amount of that, before they move on to the next step. It is fairly apparent that the old lock step method, in that we go here, then we go here, then we go here and then we go here, hasn't been very effective in the general educational system, let alone with Indian children, who are brought up with some different values and may in fact not see any sense to going through this process. These other techniques, self-pacing, contingency management, are more designed to allow the student to learn at his own pace and, what is more important, to learn for things that he understands.

We haven't said anything about curriculum. We know damn well that curriculum in most schools simply most often doesn't apply to various groups in our culture. Who cares whether Dick and Jane have a black and white dog and live in a spotted house, or something like that, in the middle of an urban residential neighborhood? Who cares whether Dick Darling perserved in the business world and made a million dollars? There is a great need, and I am passing it over lightly and briefly, to revamp curriculum in our elementary and secondary schools, to make learning more apropos, but there is also a need -- I mentioned that many of these courses were offered, few of them are required, in any program of guidance counseling. These would simply make people more effective. They would give the elementary and secondary teacher some skills.

They would also make the counselor more of a resource to work with conduct problems, to advise the teacher on academic problems within the classroom, rather than giving the counselor the traditional role of, "Okay, Joey, you are acting up, so go see the counselor," and the counselor gives him some sort of talking to.

DR. MELCHERT: Or an I.Q. test.

DR. HARMON: Or an I.Q. test, yes. Several years ago my wife was working as a school psychologist in a large district in Utah. They received a call from a principal saying, "Come out and test a couple of our boys. They were tested three or four years ago, but they are beginning to act up again, so it looks like it is beginning to wear off," and this may be the traditional role that I am speaking of. It simply doesn't do anything.

So what we are recommending in this facet is, yes, colleges have to look at their four-year programs for training teachers. They have to look at their programs for teaching counselors in the elementary school, have to revamp the ideas of what the roles are to make them more applicable to what they want to do, not to what they think they ought to do and haven't done.

DR. MELCHERT: This, perhaps, is the biggest challenge, as we see it. Very frequently you hear various college representatives say that they are very amenable to innovation as long as it doesn't involve any change. One of the things that I think seems to be developing so far as awareness of these things is concerned is that people are beginning to question traditional ways of doing things. You would be surprised how many rules and regulations on the various college campuses have gone unchallenged, and many of the young people are beginning to challenge these and are becoming effective in bending these rules and regulations so that things become more relevant, more meaningful, but I think it is a mistake if we are going to have to rely or we think that the responsibility lies on the shoulders of the young people, the Indian students on the campus, to effect these changes. This is why I think the emphasis is upon Indian leadership, who can help by tuning in much more effectively than a non-Indian can to the kinds of feelings and attitudes, frustrations, that many of these students feel. Once you get this kind of leadership, then many of these rules and regulations on campuses can be challenged and some pressures can be brought to bear. A lot of the energies can be directed into a unified effort to effect changes that up to this point you just don't touch. It is surprising how many rules, principles, procedures are amenable to pressures that can be bent, but many of them up to this point have gone unchallenged, but I think it would be a mistake if we looked at the young people on the campus and say, "It is your responsibility to change these things." I think they have a stake in it, just as the non-Indian population has a stake in it, but as more leadership, more communication, more sensitivity takes place on the campus, I think many of these traditional ways, whether it is an education program, whether it is in incouraging students to get into things at a much earlier age, whether it is revising curriculum so you don't have to wait until you have this prerequisite, these kinds of things, I think, are subject to change with pressures, but as long as no one challenges them, nobody is going to worry about changing them.

Anything you want to add?

DR. HARMON: I had a thought, you covered it. Again looking at the applying pressure for change, I think we have mentioned, yes, there are tutorial services, there are these things, what kinds of services are provided. If, for example, you have a bilingual student who has language deficits and comes to the campus, then do you tutor him in geometry and do you tutor him in whatever subject he is taking, or do you actually institute some effective things to have the learning process equalized? I am reminded of the fact that people whom we talked to said, "Yes, usually when our Indian students drop out, they drop out at the end of the first year, and the most frequent reason given was low grade point." It was also said that those students who made it past the first year got to be upper classmen, past the second year, tended to do quite well academically. Some schools, Montana, Idaho State, have proposed that students not be dropped for academic difficulties at the end of the first year. They have advocated the retention to two years, maybe to give the student a little more time to acclimate to an environmental situation which may be a lot different from anything he has ever encountered, possibly to give the people who are concerned with tutoring, who are concerned with these things, time to instill some other things, maybe to give a chance for older, successful students who can be trained as lay counselors, as paraprofessionals, a chance to provide models of academic success, and this is one thing that has been proposed, the extended retention plan.

Now it wasn't possible down at Idaho State, anyway, for people who are proposing this to get the extended retention, but they are still hopeful. Administrators, college people, are tough nuts to crack. They simply have their ways of doing things, and when confronted -- Frank, may I use your law? Frank Allman says that Allman's first law that he has encountered in his years as assistant dean and in other capacities is when confronted, the administration will do the wrong thing every time, but maybe if we confront them often enough, they will do the right thing by a process of trial and error, and I think again bringing things back to one of Henry's cardinal deficits, which were not your own personal deficits, Henry, the deficit you found, which was communication. Communication between students and faculty can only be made effective if each knows what the other is talking about, any students, any faculty, but particularly the students with different needs, students whose way of looking at things is a little different from what the average middle-class, uptight Anglo is accustomed to, who is protecting himself academically, I might add, sometimes is accustomed to looking at.

MRS. HILLAIRE: You know I'm going to bust here.

DR. HARMON: Okay, Mary.

MRS. HILLAIRE: I think we are sort of overlooking a very significant condition that has existed between whites and non-whites for a good many years, especially as it is expressed in the socialization of education. Socialization through education has actually been a closed corporation in terms of middle-class whites. It has come to their children as an inevitable birthright, and I think at the end of our last meeting we touched on this in relation to trying to divine out of this rather chaotic relationship that we have. How is it that we cannot reach any equality, but be responsibly cooperative within an equivalence, and it seems as though it is necessary now not to try and philosophize about what we have to do, but do something.

DR. HARMON: I couldn't agree more.

MRS.HILLAIRE: And when we talked about the possibility of people like Tandy Wilbur becoming lecturers, I think this is a very realistic approach to what we have to do. I think it is necessary now if we are going to build in a relevance of education to the native American youngster. We are going to have to place, not in the periphery, but as you said, at the heart of the matter.

DR. HARMON: In the core.

MRS. HILLAIRE: Yes, and we are going to have to place these people, not in terms of equality, but in terms of equivalence.

DR. HARMON. Qualifications.

MRS. HILLAIRE: And not in terms of a watered-down case aide or counselor aide or teacher aide, but if you can, you know, this is the situation in which we have to believe that we can't be a little bit pregnant, we have got to go all the way, and in this we are going to have to take the chance, the high risk area, which is the significance of real interpersonal relationships, and either move it over or shut up.

DR. HARMON: Mary, I would like to respond to one of your phrases, though, although I agreed with you in most parts. You mentioned water-down teachers' aides or counselors. I don't think people that we have described fit that term or the people we are asking for. We are asking for people to do these services in terms of their training so that they will be more effective later.

MRS. HILLAIRE: Excepting in their pay envelopes, and here is the significance, is here is a significant difference between native American people and white people, and really probably it is one of the separating differences between people. What will you exchange for what you will do for your country? You know, for many years I was sort of an upaid volunteer at everything that needed to be done in relation to the public relations between the adjacent community, Bellingham, and my reservation, the Lummi Reservation, and I was always busy. They had time for me to do anything as long as I did it for nothing or else as long as I accepted a kettle full of chicken or something like that, and, of course, this is sort of giving equal responsibility. I was doing the kind of jobs that they were paying professors, you know, to do maybe $15, $20,000.00 a year. Yes, I don't think you are getting less than you are asking for, but you are giving less than is negotiable. In other words, as one of those indicated, it is an unworkable, vague situation that seems to be created in the crisis condition of just taking people as they need comes up. What we have to do is, you know, following the line of that book Future Shock, we have to put in some heart cases, some way to lead us into the internal personal communication, into personal relationship competency acquisition activities in a way that we will both reach a time so that in the separateness of our potentiality, we can combine the strength that we have together for one move in the direction of a life that is beneficial for all of us. Not for one, not for the blacks because they demand it, not for the Mexican-Americans because they need it, but people should not live life for any other reason than they have it in them to do, and it is this kind of a relationship that we must develop and it is on the level that we see in one another those things that we can understand and have honorable feelings in ourselves about, and this is a definition of equivalence.

I can't really feel that I am competent to be a social worker or an educator if I cannot see this in somebody else, and so why do we drift so far into misunderstanding? Just because you see yourself in another person, you are threatened by it, but this is what happens. I have talked to hundreds and hundreds of teachers and they are scared that the teacher aide is going to take their place. Indeed, beyond that, they are scared that the damn machine is going to take their place. They are so threatened with the kinds of incongruent and conflicting things that are involved in their education about themselves that they are not sure of tomorrow, and yet who can be?

DR. HARMON: Who can be, but maybe we can provide these people with some skills to make them better able to meet tomorrow.

MRS. HILLAIRE: You know, one of the things we get back and forth in this kind of conversation. One of the things that I have done sort of as a response to many requests of state agencies to try and develop an understanding of the Indian condition from the living to the literature, you know, it is very hard if you have ever been exposed to the literature about the American Indian and the whites in the event of their troublesome contact, it is very hard to see a person at the end of the trail of tears.

So actually what we have to do is to try to allow the white people to think in a different way, think from the living toward the literature, rather than from the literature to the living, and so the thing of it is, I tried to develop in a bibliography, I titled it "Let Me Tell You One More Time," because, of course, the questions, as I think Mr. Wilbur said and several of the other participants yesterday, we have gone over and over and over this ground, and one of the things is we are caught in the dead sea of linguistic attitudinal restraint. We don't seem to want to reach out to one another in the kind of human way that will allow us, in spite of our differences, to cooperate in such a way that we both will be benefited.

DR. MELCHERT: May I respond to something, Mary, because I guess I am listening a little bit here, as well as here?

I guess most of the challenge that I myself have experienced, and I am kind of a beginner in this whole business of interpersonal relationships such as you are describing, and it has been put to me time and time again that I don't understand Indians, but I have very rarely ever heard somebody say, "As an Indian, I have a horrible time understanding you." So this is a two-way process, because if one can't appreciate patience, you are very apt to catch me up-tight and put me on the defensive. I don't like to be constantly reminded of my inadequacies as a person because I don't understand Indians, and if I feel that I am pushed more and more to the wall, if I have to feel that somehow I owe that son-of-a-bitch some sort of something or other who is called Custer, I'm liable to get mad, and if you don't try to understand me, then I, in turn, am going to hurt two more Indians because I am going to reject them.

DR. HARMON: Both ways.

MRS. HILLAIRE: You know, I was on a panel in Bellingham to discuss that book "Custor Died For Your Sins," and for some reason it was an all-white group and they wanted to start on what they call flagellating themselves, a point of reference, but for some reason I think we are beyond that.

DR. HARMON: I think we are. I think we have to be.

MRS. HILLAIRE: And I really believe if we have a future, we should approach it in peace, and so I wanted to approach the book, and I feel it had this to say, although I had to maybe believe that we have passed this confrontation part of our relationship, and for some reason everything that I would say toward peace, somebody would bring up a historical example of the harried conditions that we have come through and say, "Well, now, Mary Hillaire, what have you got to say about that?" and I would call it what I felt it was, like ignorance and incompetence and contradictions and things like that, but, you see, I have a hunch that most of the Indians, as I have, have taken this path really in quite a bit of patience and I think most people have tried their very best not to hurt at all, but this was brought up to me as an impotent kind of a situation in the world that we exist in. In one of the papers in Seattle,they had a whole page on the skid road Indian, and then they had three pages of the magazine section on the controversy on the Lummi Reservation regarding aqua culture and that 10 little Indians in a row don't sing the same verse, and so I said, "Now let me tell you the real story of the Lummis. Let me tell you how aqua culture really developed, because it is a procedure that has gone through three generations in which people have tried one thing, the people who were my grandfather's age tried the traditional ways, but with whites to the left of them and whites to the right of them, their traditional ways didn't work, because if you only have a part of a river, how can you really set up conservation policies when, on the one hand, you are faced with commercial fishermen who practically drag the bottom of the bay and leave their garbage like a trail of death? The waters that the cannery tenders left was just white with the bellies of the fish that they couldn't have because they were looking for that exact fish that would hold up their name."

Secondly, my father tried to get into the political game, tried to emphasize the need that if democracy is going to work for any of us, it has to work for all of us, but, of course, in the democracy game, like the example I gave yesterday regarding that school, when there are 12 people involved in a school board and the Indian representation is 1, how does democracy really work?

DR. HARMON: In a situation like that, Mary, how can it work, I wonder? How can we make it work?

MR. ARTHUR PEARL: I think she is trying to give you some answers, but you get up-tight about it. Democracy works to the extent that you respect worldism. What disturbs me about some of the things you have been saying is that your idea of training paraprofessionals, which is another way of saying less than equal people, is to make them like you, give them your skills.

I came here not so much to talk, but to listen, but not to listen to you, because I know what you say, I want to listen to people who I can learn from, and that is the native American for whom I am not doing the job that I should be doing. And I have been involved, as you must know, with some concern with paraprofessionals. In every instance, I saw those programs fail. In every instance, they fail for one reason, that rather than the respect for the minority, there is a stamping out of their dignity. Rather than giving credit for life experience and for their talents and their folklore and knowledge, we try training in an effort to destroy those. I think this is genocide.

Now if we are going to be able to learn, I think you and I both have lots to learn, we are going to have to listen without being upset when people tell us the truth and maybe to deal with the truth, and democracy will work when we respect the rights of everybody, and the essence of democracy is the respect for the rights of people to be different.

We have no democracy. We have never had a democracy. A democracy is only a goal to the extent that we are willing to make it a goal. I feel that my life is robbed to every extent we lose diversity of the richness of the people who have contributed to this, their struggles and their history and their folklore and their medicine, which always ends up being owned by somebody other than them.

DR. HARMON: But are not those some of the things that we have suggested, a way to begin? Pluralism, bring insensitivity to the attention of those people who are insensitive.

MR. WILBUR: Democracy works principally on the power of pursuasion, and our work here is to try to get these people to learn how to use this power of pursuasion and sell their ideas. If they don't do it, they are dead, and if they can do it, they will get the other people to work with them.

MRS. MISIAZSEK: Excuse me, could I interrupt? Could we have a 15-minute coffee break? Everyone is dying for coffee, it is sitting out there, and I think we cancome back with fresh ideas on this subject.

(A short recess was taken.)

MRS. DRUMHELLER: All right. Everybody interrupt me any time you want to, but what I am going to do now is sort of, if I can, bring us back to some of the things that we have talked about in the last day and a half and see if maybe we aren't going to get an idea of where we might go from here. We talked yesterday about some things. If I have left something out (indicating), add it. We talked about maybe having some on-going committees yesterday afternoon, and some things began to pop out: Communication, current programs to program, tribe to the program -- of course, that would be the program back to the tribe -- government agency to the students, government agencies to the programs, that is, looking back over programs that they have funded and how they are going and a continuing re-evaluation. We talked about Indian values, defining them, and agreement upon them. This is united sort of in a package that could be incorporated into programs that -- programs and course materials. And the rest of it, we talked about how can students make their needs known to administrations. We talked about methods of investigate, negotiate, communicate the Indian values. We talked about teachers trying to get those Indian values into the classroom, both pre-service and in-service. We talked about a newspaper to communicate some of these things. We talked about location and distribution of materials. We talked about student-to-student recruitment, retention, tutoring. We talked about what age level to begin and what -- again, going back to Indian values, how to get these things in here. We didn't really talk about this much, but I think its' a solid point,pressure points. Once you have this, where do you apply the pressure to make the change. We talked about paraprofessional, crossed out paraprofessional with equivalence. I think we should talk about vehicles to make the change, and by vehicles I mean what kinds of committees, who should be on them, who should make the determination of the types of things that they should look into and the format that they are going to follow.

Now, I do want to report this to you, and we have a couple of people here that can speak to this somewhat, too. We wrote letters to universities. We got a number of replies back. I think it was about 12 universities and community colleges. The most involved method of getting course material into regular channels of course offerings was from the professor to the dean, from the dean to the faculty senate, back to the dean, to the administration, and to the regents. In once case, at least, regents can initiate courses, but this is rarely done. In this group of things here, have I left out -- it is from just the top of my head now, no notes -- have I left out any of the major categories that we have been discussing for the last day and a half?

MR. OLIVER: We didn't discuss this -- you and I discussed it in Seattle some time ago, Betty, and under 5 -- well, it doesn't necessarily fit with "materials", but there seems to be a need for a regional directory that would locate and describe people in various positions and capacities throughout the state as to what they are doing, because when we get together in things like this, you find out somebody you didn't know, and you find out he is doing something very important that you didn't know about, and this takes too long to wait for a conference to find out the person who is doing a valuable contribution to Indian work. We just seem to be too disunited in some way that we don't collectively know what the other hand is doing. This Center could perform a valuable function of an on-going, continuing, up-to-date directory, for lack of a better description right now. At least, it would identify people. I am not -- I don't mean just people at the college level. I mean people who are doing, tribal leaders working in education, these are people who must be known. College people should know what Indians are doing. Indians should know what college people are doing. Colleges have conferences, and we see the same faces,but we don't see people out in the field, so to speak. Do you know what I mean?

MRS. DRUMHELLER: Yes.

MRS. HILLAIRE: This is what I was going to bring up just before we got into that little discussion before coffee, but for the purpose of complying with the request for some of the state agencies who are under this mandate that 5 percent of all state employees will be minority groups, they are having an in-service training, and asked me to do a bibliography and title that I mentioned before and I responded to this in trying to identify -- and I think probably maybe through this agency we can amplify that what I know from the top of my head of who are the active people in Indian affairs and what are they doing now, and develop from there the idea of -- if you don't have an Indian, maybe you can look into this kind of literature and find out what are the kinds of contributions that Indians have made throughout. So it is a vehicle hopefully, because I tried to narrate it in a way that would allow people to make the gross assumption that Indians are people. And then, secondly, identify the people to document -- you know, nothing is believed unless it's documented -- to document their existence through what they are doing today. And subsequently how the kinds of literature about Indians have directed people into what they are doing, because there is a very definite -- there is a very definite correlation between the history of the Indians and what the Indians -- the options that were available to the Indians in the economic, educational, and social world of America. So there is a coordination between the living and the literature of the American Indian, and this is what I tried to bring out. I tried to put it on three levels; One is if the only thing that the person who had it in their hands did was to read the 12 pages, they kind of get an idea of the spiritual nature and quality of the Indian life style. Secondly, beyond that, if they wanted to follow through to document this, there were the people and the literature to accommodate them. And then third, if they wanted to use it in in-service training, these are ways of introducing the very periolous interpersonal relationship riskies to people.

MRS. DRUMHELLER: Now, getting to what Dr. Pearl was talking about just before the coffee break, we are certainly saying that this has to be done(indicating) that the location of people, the directory, and this sort of thing has to be done, and there was one other point on here that you touched on Mary -- oh, the in-service training?

MRS. HILLAIRE: Yes.

MRS. DRUMHELLER: That it would cover this. Now, that is a big job right there to do this. What comes first? Does it happen simultaneously? Who does it? You know, I think these are the things that we should be addressing ourselves to. How can we communicate to Dr. Melchert and the people at the counseling center what the things are that they need to know in order to restructure some of their things. Yes, Dan?

MR. IYALL: The thought occurs to me that if this body could recommend and somehow investigate the formation of an Indian advisory educational counsel whereby you would have all levels represented of the Indian people, the tribal council, the Indian educators, the state agencies, the B.I.A. agencies, and tribal school agencies, whereby we could meet several times a year and keep in contact with various programs and see how they are doing, which are successful, how they can be evaluated and transported to other areas. And instead of waiting for meetings or instead of waiting for something to be published, to confront each other -- and I have no idea how this could be formed, planned, or anything, but this is just the thought that occurs, that this might be another way of communication and of getting Indian education before all levels of our culture.

MRS. DRUMHELLER: Dan, when you speak of that, are you thinking about the State of Washington, the northwest? How about the people that are here from Oregon, Washington, Idaho and Montana? Are you thinking of that kind of a scope?

MR. IYALL: Well, I would say, first, it would probably be easier implemented on the state level, and if this were successful and if other states are doing this, then it might be broadened to include the northwest.

MRS. DRUMHELLER: Before we get started on questions, right at this point I'd like to hear from Emery Gray and the Montana thing and a little bit about what's happening over there.

MR. GRAY: I am a student at the University of Montana in Missoula, and I have been going to school there since September. We have a real outstanding Indian studies program there. I think one of the big reasons why it's successful is because we have Alonzo Spang and Harold Gray, who are our counselors. Three years ago we had six Indian students at the University of Montana, and since that time they have increased to 108. This fall we expect to have 180. We have our own building where everybody hangs out between classes. We are in the process of getting it remodeled, and have a basement downstairs where we have a pool table and T.V. room, things like this. And this really seems to help all the Indian students, because they are together, you know. They have a tendency to get lonesome before. Now that they are altogether, we have had just about 100 percent of the students coming back to school.

One thing that we tried to do this year is that all these former students are going to meet the younger ones, the freshmen or the new students, and take them around to all the classes. You know, some of you that have gone to school, you know what a hassel it is to register, and you just don't know where anything is at all, and a lot of these students that come to school, they have a tendency to go home, you know. They just -- it's just mass confusion for them, and we have all helped one another to stay in school. All our classes that we take, we keep all our tests, we keep all our papers and our books and we keep a file on them. If you are going to take the same class next quarter, we have all the information to study from. This helps a lot of the students. And I think something like this is -- it has helped me. I know it helped quite a few others to keep our Indian students in school. We have our get-togethers. We have receptions. We try to get students involved in our activities, because there are very few -- well now, there is getting to be more Indians in Missoula going to the University and living there.

I'd like to mention another thing. Right now I am working part time for the forest service in Missoula in personnel. Missoula is the headquarters of a region which covers Montana, Idaho, and Washington. We have about 3,000 employees and since January the forest service started an EPO program and they feel that for all the reservations in Montana, Idaho, and Washington there should be more Indians working for the forest service in civil service jobs. Ernie Bighorn is working with the forest service this summer. He more or less will be writing the program. A lot of this work is seasonal. You know, we have college students working there in the summer, Indian students, not only in temporary jobs, but trying to get them permanent jobs, too.

That is about all I have to say. Any questions?

MRS. DRUMHELLER: Emery, how about Indian study programs at the University of Montana?

MR. GRAY: Oh, yes, we have courses offered. Our two counselors have courses that they are teaching.

Each quarter it changes. Like, one course spring quarter was named "The Reservation Indian," and we had two classes, one for white and one for Indians. We tried to get a lot of the teachers involved, a lot of the teachers that are going to teach in the reservation schools, and this really has been a success. And we have speakers from tribal leaders come in and talk to these classes and you would be surprised at how much, like, a white person learns through these classes. Since September, we see these same people that have taken a first class that was offered in the fall, and you will see them taking the same class spring quarter, winter quarter, and we really -- we are working on the Indian studies degree program there, and I think it won't be long before we will have one. Question?

MR. McGINNIS: Could you tell me whether or not there are any courses in the school of education or the department of education at Montana State on Indian education?

MR. GRAY: You mean on the high schools?

MR. McGINNIS: No. At the University of Montana, are there any courses in the school of education on Indian education today?

MRS. DRUMHELLER: Do you mean on training teachers to teach Indians?

MR. McGINNIS: Yes.

MR. GRAY: Yes, we have a workshop in session right now for summer period. Al Spang got program funds for a year and Rosella Red Wolf is the director. The foundation pays these teachers -- what is it? $80.00 a week? -- something like that. Well, they pay most of the expenses anyway. It's in session right now. They have been taking them around to Deer Lodge, the state penitentiary in Deer Lodge, talking to some of the prisoners there as to why they are there, and things that they faced through school. A lot of the problems that they had, the students are having now in school: Why they went this way, what happened to them. They take them to the state vocational girls' school in Helena. It's really a successful program. Most of the teachers in there are, you know, whites that teach reservation school, and you would be surprised at a lot of the things that they have never known before. Films were shown to them. I think it's going to run for about two more weeks, and any of you that get down that way, you are sure welcome to attend one of their sessions of the workshops. They last all day.

MR. McGINNIS: Is that the only course in education? What about the rest of the year?

MR. GRAY: The rest of the year is this Indian studies program I was telling you about, the classes that Alonzo and Harold and Rosella are teaching. About two different courses are offered each quarter pertaining to Indians, reservation Indians, urban Indians, and the history of all the reservations in Montana, things like this.

MR. MINTHORN: In the Indian studies program at Montana -- it's Missoula?

MR. GRAY: Right.

MR. MINTHORN: On the funding, does your tribe fund you, or are you on EOG?

MR. GRAY: No. I think our Indian studies program is funded through the State of Montana. They felt that there was a need for it, and most of it comes from federal funds.

MR. MINTHORN: Your tribe wasn't in on it?

MR. GRAY: No, the tribe does not contribute anything to our Indian studies program.

MR. HOLLOW: Do you have any non-Indian participation in these Indian courses?

MR. GRAY: Right, we do have non-Indians in these courses. Al would like to keep the Indians in a class by themselves, or those white students that know a little bit about Indians, or, you know, have had these other courses before, because a lot of this stuff the Indian has a tendency to be bored with. They have had it over and over and over again. But one of these classes more or less is a kind of an introduction, a prerequisite thing, a beginning, and the Indian class is more or less kind of advanced for, you know, those who know what's happening and you don't have to go into detail of what the B.I.A. is, things like this.

MR. MINTHORN: Are there good relations between you and the other students at the University? I mean, the Indian studies program doesn't make you separate from the non-Indians? I mean, they are completely accepted?

MR. GRAY: No, the Indian studies is really an influencial thing in the University. We have no problems whatsoever with the administration or with the students. We talked about having ethnic studies groups, but the Indian students voted it down. No one voted for it. We feel that --

MR. MINTHORN: What was the reason for that? Did you ever find out?

MR. GRAY: We felt that if we did this, we would more less kind of lose the money that we have, or we would not get the things we wanted right now. There is really no basis for it.

MRS. DRUMHELLER: We have some more questions. Did you have a question, Rod?

MR. LINCOLN: Rod Lincoln. At the last Johnson-O'Malley statewide conference held in Montana in

Helena it was suggested that at that time we hold the -- that a minimum of college credit be required for all fully certified teachers in the State of Montana, because there is people other than Indians who are starting to believe at the state level that Indian education is important and is more important then it's ever been, and they are proposing something like four to eight credits, so that therefore if so many came in, they would have to take some of these Indian courses, preparation courses, methods courses, and I think this is what Al Spang is working with in terms of some of the other people on our university campus. For example, Dr. Maluf (phonetic), he is not an Indian, he is from -- in one of the anthropology courses, and many others are becoming involved with Dr. Spang. So this would be feasible, but the problem of getting a united fund is going to take some pressure to exert this and push it through, but we would like to see it in the next four or five years in a requirement to become a certified teacher. This has always been one of my hang-ups. Just because you teach in a non-Indian school, I see no reason why you should not familiarize yourself with non-Indian education.

MR. WYNN: I have been to a couple of workshops where the teachers that are teaching on reservations have it especially designed for them, and they asked the question, "Is there any place where we can go to a school to learn during the summer like this?" Now, is your school closed or just for Montana teachers?

MR. GRAY: I think, I am not sure about this. I really can't say with this out of state thing, I am not really sure. You would just about have to call Al Spang on this. I think it would be pretty easy to get into. For credit, college credit, I think you would have a problem, but if you just wanted to go there and attend these sessions, there would be no problem.

MR. OLIVER: I am going to say that if he is from the State of Washington, the University of Washington is conducting summer workshops of this nature and had one going during spring quarter every year in which non-Indian teachers in districts where there was a significant number of Indians attending a particular school could attend a workshop during the year. They are doing this right now this summer, and there will be an on-going workshop every summer for non-Indian teachers.

MR. IYALL: Well, I know last year Central Washington had one workshop for teachers going to the Indian reservation schools, and so on. I don't know whether it's continued or not.

MRS. DRUMHELLER: So we need to communicate in summer and special programs whether they are for credit or for workshops for our own information.

MR. GRAY: Not only is this program, this workshop scheduled for this summer session, Rosella Red Wolf, the director of this program, is going around to all these high schools -- not only high schools, grade schools -- in these -- in Indian areas starting in September, October, the whole year, and more or less offering a workshop program to the school teachers and kind of telling about the things that happened. This summer she is going to give them an orientation into whats happening, and how they can get involved next year, next summer when they go to school.

MR. BIGHORN: I'd like to ask Emery one thing. What do you think the real success of Indian studies programs is in terms of students? I am thinking about running the conference and the advisors. Do they give you advice all the time? Do they run your meetings, or do they schedule your Indian dances? Who is actually behind your program?

MR. GRAY: Our Indian studies program there is actually run more or less by the students. We don't -- the help is there, you know, from Al or Harold, but you more or less have kind of a more mature group up in that area. A lot of the students are older, and, of course, we got about eight students in law school. They are more mature. A lot of them have been there quite a while, even before the Indian studies program was there. And even when we have our meetings, Indian club meetings, we don't require a counselor to be there. We usually do everything ourselves.

I'd like to mention another thing. We have a real good Indian conference held every spring of the year in Missoula. We usually get about 2,000 people there. It's primarily for the high school students. The theme of the conference this year was "Awareness" to encourage these high school students to go into college and further education. And we have panels on termination. Termination was the big issue on the Flathead reservation this year. We had a panel on that. We had Ed McGaa, who was our guest speaker. He is now at the University of Minnesota with the Department of Education. We had Floyd Westerman, who presented a concert one night. We had Buffie St. Marie the year before, and I think Tonto was there the year before that. We try to get some kind of a celebrity, and not only for the older people, we try to have something for the students happening at all times. We have a rock band from Browning, all Indian band that played one night for the students. And everybody really looks forward to it every year. We have B.I.A. officials there that they kind of get after. We kind of put them on the spot quite a bit.

MR. WYNN: Who contacted all these people? Who did all the work?

MR. GRAY: The students did all of it. That is our project. This year most of our planning -- we will start planning our next conference. It takes a lot of planning. The students did it. We did it with about $2,500.00. Last year we had to do our own soliciting, but this year the university gives us money for it, so we won't have to do any soliciting for it.

MR. WASSON: What's the size of your budget up there?

MR. GRAY: The size of our budget?

MR. WASSON: Yes.

MR. GRAY: I couldn't tell you. You mean the Indian studies program itself?

MR. WASSON: The whole thing, yes.

MR. GRAY: I couldn't tell you, I don't know, I really don't. I know our Indian club alone has about $2,000.00 in the treasury. We make quite a bit of money off that conference. It's a money-making project. We are always getting contributions from people that feel close to the club, things like this.

MRS. MISIAZSEK: I think, to go back to the point that was raised earlier and as part of the presentation here, that the question was raised, should we include, say, four states in the northwest into some kind of an education advisory committee. You know, that would help pinpoint and concentrate on things that really need to be done and to do them. At this point I would say it would be essential for a good exchange of information to have representatives from the four states that were invited here, so that we can share what is going on, because what may be going on in his school has already been done somewhere else, and, you know, there are various stages of development of programs in many of our colleges all over. Well, we need to share this information as well as what's happening in local school districts, and this is the only way I think that we can work very well with state office personnel who really need to be brought into it, you know, before anything is done. I guess one of the things that I'd like to say is that such a committee should undertake as a task -- and it's not up there (indicating) along with the distribution of materials, would be checking the validity and the accuracy of any materials that go out into classrooms or out for publication at all by anybody that deals with Indian tribes. And I say this particularly in light of the movie that we saw last night, which is a commercial movie put out and sold by a commercial publication company, who are probably going to find themselves in some legal trouble because of the inaccuracies of the things that they presented as being Indian. And you know they never contacted the Indian people involved for accuracy or validity. I find this happening in Indian materials everywhere, and I feel it's an important task of the Indian group everywhere, you know, if we are going to present an honest picture of ourselves for a better understanding with our non-Indian neighbors. Then what we present ought to be accurate and truthful and accepted by the Indian people themselves first, and I think this is probably --

MRS. DRUMHELLER: Do you have to start here on Indian values --

MRS. MISIAZSEK: No, not necessarily

MRS. DRUMHELLER: -- in order to get there?

MRS. MISIAZSEK: I think it can be all a part of that, but I think it should be a specific separate task.

MRS. DRUMHELLER: All right.

MR. GRAY: That is why we try to invite these leaders, you know, the state officials, B.I.A. officials. We do this, and last year the University of Washington sent down an Indian study group from Seattle. A few members from there came down to get some ideas on the conference that they had. About in May, I think it was, they had a conference up at the University in Seattle in May, and they came down to get some ideas, and they have written to us pertaining to this type of thing that they are going to have annually. I think our banquet -- we have a banquet , too, one night. We usually get about 1,000 there. That is usually sold out every year. We had Vine Deloria who spoke at our last banquet.

MRS. COVINGTON: I feel that if you are going to get accurate, valid information from anyone, you will have to have funds to pay people that have actual knowledge of Indian people, and there are older people that could tell you the real, true story, and they either have to be paid a consultant's fee or some kind of a fee so that they can go to this college all summer, and you can get your valid information from this source. So much for that. And the other question I want to ask you is, in having your building and having your own group of 108 last year, did you have other social activities outside of Indians. Did you have gatherings of non-Indians? Were you mixing better this way than you did in the past?

MR. GRAY: Our Indian club is open to non-Indians, but they don't have any voting privileges. They are associate members.

MRS. COVINGTON: I mean, for social activities, social life, is your group invited, say to some real activity, social event of the year, that you whole group was invited to do, a dance or a dinner or something of that type?

MR. GRAY: We participated in Homecoming last year. We had our own queen. We had our own float. As a matter of fact, we took first in the float contest, won the sweepstakes division, and we had our own queen for homecoming festivities. And usually, you know, every quarter they have some kind of a queen activity. We usually nominate a girl there.

MRS. COVINGTON: The reason I bring this up: The first part of the session it was mentioned that Indians are generally thrown in with second-class whites whenever you are accepted, and this is what I wanted to know. Does this better your situation in this school? Were you invited to different functions outside of your Indian group, to the activities of the college or university? Is this better?

MR. GRAY: Yes, we have been. We are running a delegate now for Central Board, and another one for A.S.U.M. Council this fall. With 108 votes -- we will have 180 -- you see, Missoula is a school of about 8,000 students and not many students vote, but we feel that we can get some of our friends, our white friends, you know, to vote, too. We will get perhaps a delegate elected, and we have one on A.S.U.M. Council now and I think by this fall we will have two more.

MR. WILBUR: I think you get the point that Lucy is trying to drive at. I think we are concerned about this point that Lucy is bringing out for the very reason that we want to accomplish something here that has not been accomplished up till now. For over 100 years we have been expected to join the melting pot of America, and we haven't. What I think Lucy is driving at -- and we look at this same kind of thing in our local high school, Lucy. We like to have our Indian kids not become a little dominion of their own socialized group of their own and off by themselves, or, in other words, segregate themselves. I would like to see them become -- we would like to see them become integrated, or whatever the name might be, but I mean the exchange of social activities. And you may not be asked by another group of white students who might have an organization similar to yours, a society, not a school activity, but a society of some kind to promote the welfare of the students among themselves, and they may not ask you to join them in some kinds of social gatherings. They might be between themselves, because they might feel you don't want to join them. You have to make the first move. I am ready to accept American society. Come and join me, we will have fun, make open gestures, and the reciprocal thing will take place. After that -- and I think the more of this that goes on, the better off we are all going to be.

MRS. COVINGTON: The effort is coming from us. Only, as I say -- the University should be able to recognize your efforts as a proud group of people doing this for themselves. They should recognize you to a certain fraternity or something, some special function there. This is what I mean. I don't think that they should just let you have a building and you have your own teaching and just the Indians themselves are learning this. I think it should go further than that and especially with teachers. Now, I would like to say Betty Drumheller has made her efforts. She invites me and other people to her home. I think that is an effort on that education so we meet several people at her home, and they discuss questions. They know a little more about it that they didn't know before. Now, I think this has to happen in school, too, so the student can learn. That is the aim, the point I am trying to point out here.

MR. GRAY: Right. Well, everything that involves the Indian students the club votes on. If we want to do something and the club votes it down, it's up to the Indian students. We don't have to do this, you know.

MRS. COVINGTON: I know. That is why I said the effort is only on one side. They should be able to try to make an effort on the other side. The university should make some efforts. They should know that you are doing it. They should do something.

MR. KING: We had pretty much the same problem with a number of Alaskan students. We have run into this situation at our longhouse and also the local students here. After a year they realize, well, they don't have any friends other than Indian friends, and it's a shame. Now, they have classmates going to school, but outside of classes, they don't have any friends any more. They go to the longhouse, and there have been students that have gotten into fraternity house. There were two Alaskan students. Then the pressure was put on them from the longhouse to become Indians. Neither one was an Indian. One was an Eskimo and one was an Aleut (phonetic). There was a girl who had come back to her junior year, and she became interested in the black movement. She was curious. They had things in the newspapers. She went to things. The director didn't want her to be a black student. She is no longer here. There was another girl from the Navajo area, and she is no longer here.

MRS. COVINGTON: I think he answered my

question better than I tried to put it myself.

MR. MELCHERT: I am tempted not to say anything, because I look at your blackboard and I hate like heck to suggest another thing up there in an already confusing thing.

MRS. DRUMHELLER: I know. I will reorganize it. This is just to get started.

DR. MELCHERT: I hope to make sense out of that. It seems to me that you are considering a variety of directions, a variety of goals here, but I have not been able to find any way of making a check on the relative effectiveness of the directions you are going. I am tempted in spite of this to suggest at least some discussion be given to determining the effectiveness of whichever direction these findings go, some sort of an assessment. I am a little bit reminded, listening to Emery Gray -- there seems to be an ever growing competition to get the most famous people to our campus to give inspiring speeches. I think there has been a growing awareness that maybe this doesn't amount to a damn. I think I heard some student from the University of Washington say that perhaps they will not compete with Mohammed Ali, that maybe if they just got plain, old-fashioned people who didn't have much of a reputation, that might be just a little bit more effective than some of the big name people. But I think this is a kind of a rare thing, where people stop and really begin to wonder, "Is this really effective." And I am wondering here, as a possible suggestion, that no matter which direction you go, that we build in some way of evaluating the effectiveness of the direction we are going.

MRS. DRUMHELLER: I think that is really good.

MRS. HILLAIRE: May I talk to that? You know, one thing, I think for some reason over and over I am getting the idea that it's an either-or situation: Either we use the heavies or we use others. Either we do this, or we do that. And I think we are opening into a season where we have a very conscious reason to believe that the biggest problem that we have in the diversity of humanity is we don't have enough options, and that it is creating these options -- what they call in the new educational directions being a facilitator. When I worked at the welfare department, because my supervisors were not facilitators, they were custodials of the word. They knew their job as it was related to what was in the manual, but if you have worked with people, I think you would have to admit that what is known and written down is at least 10 years behind in the cultural lag of change. That is at best, that is if you get your book out real quick.

Most of the time people wait for the dissertation of their intellectural bouts with academia before they get their -- what is the philosophy? Publish or perish? -- and this makes you about 20 years behind, and I think in the use of human beings, in the constant moving constitution of learning, we must use every avenue. We need people to inspire. I mean, look at this organization right here. Some of the things that have been said are going to live with us a long time. Some of the things that we have done -- and there is a saying: If we learn to do the small things well, we will do the big things generously. And so, you know, it's not a matter of -- as the new vogue of permissiveness indicates, do your thing. There is a very great responsibility that man, as an individual, has to his fellow man, that in the past we have defined this as what one man does to his fellowman, is the tragedy. How can we change that? That is our problem right now. How can we change what we have been doing to address itself to the diversity just in the nature of the diversity here. And so I don't feel-- I think -- I don't think it's slamming the door on someone, you know. If we slam the door hard on one thing, it doesn't mean that the next thing we do is going to be correct. Maybe we should leave that door open. There are a lot of people who need to be inspired, so let's keep Vine Ladorea, but, on the other hand, as facilitators, we have reason to believe that each one of you folks right here has the potentiality in their own humanity to inspire somebody. And so what we have to do is open the avenues of our experience together to give you the optimal chance to inspire that person who is waiting for his inspiration from you. So it's the complete openness that we have to that idea that we do have a nature of infinite diversity, and in that nature we all need to contribute so that each of us can become all that is in him to be, which is, you know, life.

MRS. DRUMHELLER: Thank you, Mary. That is hard to follow. I wonder then if by selecting a few areas for some concentrated effort that we might be able to be able to move towards some of these things. We have talked more about some things than we have about others during this part of the discussion. I know this is an awful mess (indicating).

MRS. MISIAZSEK: Betty, could I suggest that because we would like to really set priorities, because we can't do everything at once and we can't do them equally as well, because some are going to require greater funding than others, I think what we need to do -- what I suggest at this point is to try to get these major points listed and duplicated for the group here. And I'd like to put them to work setting priorities and their reason why they set one No. 1 priority and another No. 2 priority, because right now actually we have been letting you off easy, and really we got you here to work. And so we really would like to get something specific from you here so that we can at least identify the greatest number of -- you were thinking of what specific thing is going to be No. 1 priority and your reason why this ought to be. So could we do this? If we could break up early for lunch or come back later after lunch or take some time to have this duplicated and made available to them, and maybe spend some time in setting priorities. This will give us then some directions as to who to get for committees, who has the best background to serve on various committees.

MRS. DRUMHELLER: Okay. Do we want to -- again, we have got 12 things with some more information on others written up here. Now, would you like to consider all 12, or would you like to consider the ones that we have emphasized predominantly now? Can we get some view on that?

MR. WASSON: Emphasize Indian values.

MRS. DRUMHELLER: Okay, there is one.

MR. WASSON: My reason is because lots of the trouble in this world is because Indian and whites have conflicting values. If we do that, then we are going to be going somewhere.

MRS. DRUMHELLER: We will definitely consider that. Shall we start down from one and then go through the 12?

MR. WYNN: I'd like to see communication, but I would also like to see that one you got for government agencies to students turned around, because all my contacts with students, they always come up with the same question, "Why aren't we considered? Why don't we get to go to meetings?"

MRS. DRUMHELLER: Okay. I did that in two places. That would work both ways and then initiation of program, both, okay. So those tie together. Everything under communication, including the initiation of programs.

MR. WYNN: You will turn that students one around?

MRS. DRUMHELLER: Yes, it will be going both ways, students to government agencies and government agencies to students, okay, all right.

MR. WYNN: Perhaps we could include some of the counseling things, some of the students to administration and so forth needed to investigate, negotiate, communicate Indian values and teacher training.

MR. WASSON: No. 4, I think it ties in with No. 4.

MRS. DRUMHELLER: It ties in with No. 4?

MR. WASSON: Yes.

MRS. DRUMHELLER: Yes, it would follow naturally fromthere, wouldn't it, but this would still be the main one, all right. Where are we? Location of materials, distribution, location of people, directory of people -- we talked about it, but it didn't seem to be one of the highest priorities,is that correct?

MR. HOLLOW: Before we discuss that, I'd like to ask the people here how many of you have read the text books on the American Indian put out by The American Indian Historical Society? I would like to see a show of hands. (Hands raised) Well, I think that under validity, this is quite important, and I feel that a lot of this information that is in this book is the basis of a lot of our problems that you have on the board there, and I think this is really important, and would those of you who haven't read it, you probably don't know what I am talking about. What it covers is -- it goes over the text books that are used in schools and analyzes them and criticizes them and rates them as to how it affects the Indian, whether it's a positive or a negative effect. It's really important, I believe. I think we should include that under validity.

MRS. DRUMHELLER: Just the validity part or the location, distribution, and the location of people?

MR. HOLLOW: Well, the validity of information concerning Indians, this is what it pertains.

MRS. DRUMHELLER: Concerning the material?

MR. HOLLOW: Right.

MRS. DRUMHELLER: Okay, so validity of materials (indicating). All right, that was No. 5, the student to student thing, student recruiting Emery talked about.

MR. LEONARD: Denny Leonard from Warm Springs. We had a meeting last year at the University of Oregon, and there was some concern from the students, junior high, high school, and college that if they disagreed with any of these committees that might be formed today, if they disagree with the university, and they wanted to make a point, you could have these government agencies to students, but they didn't seem to have any recourse or grievance if they had a problem. What would cover that?

MRS. DRUMHELLER: Pressure points would cover that.

MR. LEONARD: I think that is really an important point. I haven't seen Indian tribes or Indian organizations that really did have a really legitimate recourse for grievances, and I think it would be important for students to know that they have some sort of say in all the administrations in the education committees of reservations.

MRS. DRUMHELLER: All right. That would also be in the initiation of programs, which is included under what we call No. 1. Now, the communication -- now, wait a minute. Where did that go?

MR. WYNN: Under government agency.

MRS. DRUMHELLER: Yes, which is also under communication. Okay, and we are going to call that No. 1, so this isn't under no. 1. All right. So the pressure points are after you learn what the values are, and then you start communicating them, then where and how to apply that pressure, okay. The student to student thing we talked about, Lucy Covington and others, Anglo to Indian, Indian to Anglo, Emery talked about school to school, and what they were doing in Montana in going to the high schools, and this sort of thing, tutoring, recruitment, and so on.

MR. McGINNIS: I also think that under, well, accreditation -- no. This is in regard to Indian studies programs. I am still personally not sure how I feel about them, because, you know, if you get a B.A. in Indian culture, what in the hell are you going to do with it, but go back to the reservation and stand on your soap box and display your knowledge. I mean, I am looking at it realistically.

MRS. DRUMHELLER: Lots of hands up on that one, Duane.

MR. GRAY: A degree in Indian studies is to go back to the schools and teach Indian studies courses in high schools, which we have now. Ronan has one in his high school. Brockton has one. There is one at Harlem. This fall all these schools are starting Indian studies programs. They are teaching Indian history, culture, and things like this. You know, for years you never did hear about the Trail of Tears. I never heard about the Trail of Tears until I went to school at the University of Montana.

MR. McGINNIS: You mean you can teach in a school with a degree in Indian studies? You can't get a job with a B.A. degree in black studies, or so I have been told.

MR. OLIVER: We seem to be getting these hang-ups. I would like to emphasize here maybe in 4 and 2 and that gismo that I did yesterday that we ought to spend some time on goals of education. I mean, why do we have to assume that everybody must be vocational oriented? I mean, can't I learn something about history and background and culture without identifying it immediately with some occupation? So maybe our goals aren't defined.

Why do we have to go to work just because we are a student of some area? So that I would think it would be pretty high goals for counseling. What do we tend to set up as outcomes for teachers to teach Indian children? How do we expect them to relate if they are counseling?

MR. HOYT: I'd like to agree with that. I don't think just because you go to a school and study Indian studies that you would necessarily go into that field. I don't think that is a major idea. I think there is a breakdown of the definition, or there is a misunderstanding of the definition of Indian studies. You don't have to, you know, go into Indian studies as a teacher or something like that. Some might go into professional areas, vocational-technical, too.

MRS. DRUMHELLER: Okay. Emery?

MR. GRAY: How much do we have in the Indian studies programs" They also teach the language. In one program they are teaching, like, Crow. They are teaching the Crow language, plus the English language. They are teaching both. They are doing the same thing in Rocky Boys; they are teaching English plus the Indian language. Ronan is starting there -- they are running a program this fall, and a lot of these schools are doing it now.

MRS. DRUMHELLER: So you agree that the

goal has been defined and that it should include the reason for it?

MR. GRAY: That is where people get so misinformed about Indians. We have got these guys coming in. They have been on the reservation for a month, and they go back and they are misinformed because it's -- just because they live on a reservation for this length of time, they think they are Indian experts. That is how things get blown out of proportion, and a lot of misinformation is misused, and that is why we have this Indian studies program and these classes.

MRS. DRUMHELLER: Thank you, Emery. Hank?

MR. SIJOHN: I'd like to comment on No. -- let's see -- 6. Is that the "X" that you have there, Betty, No. 6?

MRS. DRUMHELLER: Yes.

MR. SIJOHN: Or 5?

MRS. DRUMHELLER: No, it's not on there. On 5 we talked about --

MR. SIJOHN: All right, it's No. 6.

MRS. DRUMHELLER: We talked about location of materials and the distribution of them, but validity of materials seemed to be the predominant thing.

MR. SIJOHN: All right. I have reference to No. 6 then.

MRS. DRUMHELLER: All right, No. 6, okay.

MR. SIJOHN: I would say that under No. 6 that could be -- that should include, I believe, No. 8 as well, No. 3, because you should develop, establish two different levels of student to student relationships as well as recruitment: One at the college level, which would include having the funding of Indian directors at the independent college level that could perhaps in themselves form an association, and then also the student to administration at that level as well. Now, high school, all of these things pertain to the high school, but at the secondary level you would then have the counselors that could more or less work as synonymous with the director of the Indian studies program at the various colleges, but at the secondary school level.

MRS. DRUMHELLER: Okay, so 6, 8, and 3 are relevant to each other and should be incorporated. So I will reorganize this in that kind of a way, and I will include No. 4 with No. 2, okay. This "X" here is with the pre-service and in-service training. Now, is that going to follow naturally from something that is -- is that the next step, or is that a first priority step?

MRS. MISIAZSEK: Betty, anything dealing with pre-service and in-service would deal with methods, and you can't determine methods really until you identify what you are going to be working with in Indian values, so they kind of all tie in together.

MRS. DRUMHELLER: They tie in, but it's not the first priority that we should deal with.

MRS. MISIAZSEK: No, because you have to do No. 2, before you can do the other.

MRS. DRUMHELLER: All right, fine. We don't forget that. We like it, and it will follow, but it's -- okay, all right. The places where we have definite agreement are the communication thing and everything that pertains to it, the Indian values and methods to investigate, and this part down here. They tie in together on No. 6 with the student to student, recruitment, retention, tutoring, school to school, Anglo to Indian, Indian to Anglo, age level to begin -- oh, here it is: Funding, Indian directors, evaluation, and here we have evaluation down here again. So 6, 8, 3 and 12 -- we might be separating some of these later,but at least that is where we will start. Okay. Pressure points we have agreed on. Validity we have agreed on, validity of materials. And we seem to be at least temporarily not taking so much of a look at vocation of some of that material that we are going to check the validity on. Distribution, the location of the people, and education programs and job placement. Is that a secondary priority or a first?

MRS. MISIAZSEK: Betty, why don't we take what you have there, because it's almost 12:00 now, and categorize it and try to get it out to them, because I still want them to determine the priorities.

MRS. DRUMHELLER: Okay, thank you very much. We better be back if we can by 1:15.

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AFTERNOON SESSION

1:15 p.m.
Saturday
August 7, 1971

MRS. DRUMHELLER: Father Schoenberg will now give us some examples of the material that is in the archives and give us some idea of what the Pacific Northwest Indian Center is, how it could serve.

FATHER SCHOENBERG: Thank you, Betty.

I am going to speak for approximately 45 minutes, 50 minutes, first to present a brief history of the Pacific Northwest Indian Center, which we will refer to from now on as the P.N.I.C., and, secondly, to give you a little background on the scope of our resources, what we intend to use in the Indian Center, and something about our building, and finally a list of suggestions which we have thought would be useful for you to consider when you discussed priorities in the use of the P.N.I.C. in Indian education. Those are the three points that I would like to make some remarks about, and then after that, we will invite questions. In fact, during my discourse, if any questions come to your minds, raise your hands and I can interrupt my remarks long enough to answer you, and then later on I hope we will have a discussion of some priorities.

Now, the Pacific Northwest Indian Center was incorporated as a non-denominational, independent, non-political organization in December of 1966. Its purpose was stated to be in its incorporating papers the preservation of Indian cultures, provision for Indian research, research in Indian subjects, and the development of a kind of Indian leadership which is based upon these resources. Though the Indian Center came into being in this time in December of that year, actually it had been in the making for many long years before. I think the first step that was taken in the foundation of the Indian Center was in 1946, in June, when I spoke with a very fine Indian leader of that period, Tom Main over near Hays, Montana. Tom was in his sod house out on the prairie, and I talked with him for about two hours there on what he thought should be provided for the Indian people to help them in coping with modern society, and I think this was really the first discussion about what the Indian Center would be.

After our incorporation, we set up certain priorities. We had our first all board meeting in June, 1966, and at this meeting we adopted our bylaws as the first priority, and we determined that the next priority in our establishment should be the building of our base, because we felt the base is tied in with any kind of services that we can render the Indian people. We need the base, we have to have a place for our staff and a place where we can raise the funds that are necessary for the carrying on of the work that we intend to do, so we set down the building of our base, the Indian Center building, as our first priority. Father Connolly became the director of our leadership division and has undertaken certain kinds of work, and as far as he could go without the building, he established a newspaper for several of the tribes in the area, he has written up a number of programs for tribes that requested them, and has done other kinds of service work for the Indians of the area.

Meanwhile, at the Indian Center office, which has been temporarily in the Crosby Library Building, we have continued to collect a great deal of material to supplement those things that had already been gathered over the years by myself in the last 30 years. We had to do a great deal of public relations work in the early years. There were misunderstandings about our function, about what our priority should be, in the organization itself and outside of the organization, so we had a great deal of growing up to do. We had to gather more materials, for example, books, artifacts, relics, paintings, we had almost no paintings, we had to acquire sculptures and other things that were necessary for our job, so the first few years were especially difficult. We had to beg money, acquire land, discuss plans with the architect, we had to do a great deal of traveling to contact people for potential gifts to the Center, and, or course, we had a great deal of corporation work itself to do in the organization. The amount of materials and resources that we have been able to gather together in these few years has been described by Dr. Paul Cornell in his official report to Washington as staggering.

When Mrs. Helen Schierbeck came to speak to our board last July, she made the statement that in the United States there is no body of knowledge about Indians in any one place, but she said the closest thing to it is right here in this building -- we were in the Crosby Library -- the assets of the Pacific Northwest Indian Center, and these items are so important, she said, for the general interest or good of the American people that she felt the P.N.I.C. could not and should not use these materials without some reference to the government for advice and approval. It was at that time that Mrs. Helen Schierbeck suggested that the P.N.I.C. sponsor some kind of conference, a conference wherein we would bring in the Indian leadership, especially those related to education, bring in other educators in the United States and administrators and the P.N.I.C. people and discuss the use of the

P.N.I.C. resources for the education of the Indians themselves or non-Indians who need it. So this was the beginning of the conference. Since that time, a great deal of work as you know, has been done to provide the necessary background preparation for the conference. Mrs. Betty Drumheller has been in charge of that.

Now the Indian Center has taken on other functions which in one way or another assists the Indian people. For example, we sponsor an Indian art auction in February of each year. This has been very successful. The first art auction we had in the Davenport Hotel, according to hotel officials, attracted 5,000 people to the exhibits of Indian art which was shown in the lobby of the hotel. There were not enough Indian artists represented, but there were a lot of non-Indian artists who presented Indian themes at this art auction. All of these, you might say, exposures of Indian values to the public are important to Indian people.

Now that is a very brief account of our history. Perhaps later on you will have questions to ask about specific points, and I will be very happy to answer them.

I would like to tell you a little about our resources. We started out, as I say, about five years ago, we had nothing . We had promises of certain materials which the Jesuit Order owned but which had been pledged to the Pacific Northwest Indian Center when we are ready. These are the materials I had been gathering for 30 years. We borrowed $2,500.00 and we bought an old car, had some literature printed, engaged an architect. Before we had even paid for any of these things, we bought a collection which is costing us about $1,500.00 and on which we owe only two more monthly payments, the collection down on the Oregon Coast, because if we didn't but it within three weeks, it was going to be shipped to Europe and we had to take very quick action, and we were scarcely incorporated, had nothing, and went $15,000.00 into debt, in addition to the original $2,500.00.

Since then, we have acquired about eight other collections of Indian artifacts and relics. On Indian artifacts and relics, we still owe a total of about $14,000.00 at the present time, which is considerably lower than it has been for a long time. We have approximately 10,000 select arrow points in this collection, 150 baskets of various kinds, and we have been pledged all the other baskets we may need. We have about 30 Navajo rugs, a collection of mats of about 35 or 40, we have 6 or 7 hide paintings here, we have thousands of items of clothes, we have about 10 or 12 drums, we have a collection of spears and shields, the old shields that are very scarce, we have many carvings, including ivory carvings, wood carvings, and dolls of various kinds. We will be able to have a doll room just of Indian dolls of various types. We have collected thousands of minor items. For example, in our Indian war collection, we have thousands of items from the Custer Battle, some of the shells, the bullets, the top of the flag, the bugle piece, and all these other pieces that were left on the battle field. We have a great collection of these. We have literally thousands of miscellaneous items that are extremely valuable, very rare, and we hope will make one of the finest exhibits of Indian relics and artifacts in the United States.

In addition to that, among our assets we have a large collection of books, about 4,700 volumes of Indian history. We have 200 volumes on Indian art. We have 800 volumes and 1300 manuscripts in Indian languages, said by Dr. Herbert Landar, who made the survey for National Science, to be the finest Indian language collection in the West and one of the top three or four in the world. We have tens of thousands of photographs of Indians, we have many thousands of clippings, pamphlets, and other miscellaneous items. We have stacks of maps of various kinds and, or course, the classic books on mapping of the trans-Mississippi west. We have large number of government publications and bulletins of various types. We have a great many of the reports gathered by the tribes in their claims cases. We have a large amount of microfilms. These are all intended for the research division.

Among our works of art, we have been very fortunate indeed. We have approximately 400 original paintings now of western and Indian art representing the major artists of the West today, of which about 20 are pieces from the 19th Century. We have an appraised value on our art collection, prescinding from the sculptures, of approximately $550,000.00. We have the Voisin collection of Indian sculptures, which we consider the finest in existence, 34 pieces, and has according to appraisers, outside appraisers who made the evaluation, a value of somewhere between $250,000.00 and $300,000.00.

In addition to this, the Indian Center has acquired approximately 180,000 shares of stock of various kinds which we are holding until we are in a better position to sell when we are in a seller's market. We are in pretty bad shape on the stock now, just holding on until we can get greater value for it.

We have our own property, about one square block on the banks of the Spokane River. As you go around the riverbank from this side toward Division Street bridge, about halfway between here and downtown, there is the property of the Indian Center. We have a building that is about one-half completed. The value of our structure at the present time is $418,000.00. We have our building. We are hung up on construction partly because of the stock and partly because of the pledges which have not been redeemed because of the difficult times.

The building is a five-story building. It is designed to be a kind of a vault into which people can go. It is a very costly building, and that is the reason why it is not finished. It is costly because it has all of the latest technical devices for the preservation of these Indian treasures that we are putting into the building. The building has air conditioning throughout, of course. It has dust filters electronically. All of the dust will be filtered out by electronic electric charges. It has moisture controls. It has smoke detection so we would know if anybody in the building would light up a cigarette outside of the one area, we would know immediately where that cigarette is. It has burglary detection in all areas, it has fire detection and a sprinkler system in some areas. It is wired in directly to the police department and to the fire department so that they would receive immediate notice if anything went wrong in the building, and it has direct wires to A.D.T. for electronic surveillance 24 hours a day so that the A.D.T. people would come immediately with the keys to the entire building and the combinations of the five vaults, would be able to arrive on the site immediately only about four blocks away, and they would be able to open the building to the police or to the fire department.

In addition to this, we have many other features of the building. The dome is five stories, as I say. The top floor is designed for Indian exhibits on the roof, and we have had a committee of artists working on the type of exhibits that we should place on the roof. They have to be very special kinds, being seen out in the sunlight or in the winter, and so on. We will have a two-story research center with some space for administration offices, but eventually we will need another large building to accommodate administration, publications, the art exhibits and auditorium and a performing center for the dance, the Indian dancing, and so on. So we do contemplate sometime in the future that we will be able to provide these facilities.

We expect to have a mall for an Indian artist festival every year. We expect to, of course, have adequate provision made for additional storage, including storage of private collections of Indian people, who will be able to put their collections in a vault without any cost to themselves. There will be little divided sections within the vaults so they can go in, put their treasures in these little basket-like cases and put their own padlocks on these basket-like cases, and we will take care of spraying periodically so that these people's treasurers will be protected over the years.

Now, in addition to thses assets, of course, we have quite a few other commitments. About $65,000.00 is due the P.N.I.C. from last year's rally during the summer. I think about $60,000.00 or $65,000.00 is still due. We have approximately $30,000.00 due from an estate. The State of Washington recently voted $50,000.00 to the P.N.I.C. for projects of some sort. We have several large pledges, including one we hope will be redeemed in the near future, a $125,000.00 pledge from a wealthy land owner in Western Washington who will have a memorial at the Indian Center. These are some of the assets, some of the opportunities, that we feel will make it possible for us eventually to serve the needs of the Indian people in a certain way. We can't do everything; we have to do our job and we have to do our job first. So these I hope you will have an opportunity to see.

I have arranged a very small exhibit in the Russell Theatre Lobby, which is down the end of the first floor on the far end of the hall about one and a half blocks away. There is a Russell Theatre, and when I am not here, I will be down there and I will be happy to show you some of the books and some of the paintings, one of the sculptures, just a few ideas on what the P.N.I.C. has, what it possesses in its collections. You would also be welcome if you want to make an appointment any time, or if there is a time when a group wants to come to see the archives themselves, the vaults, a number of you came last night, and I know those of you who came were delighted with what you saw, and I think, like a lot of other people, you are willing to say that the resources here are staggering and we just have to get them out and make them public. So much for our history and our resources.

Over these last few years, we have given a lot of thought to how we can serve the educational needs of the Indian people. Yesterday, I recall when I was here, Duane McGinnis, I believe, mentioned one way in which the Indian Center could serve the college students. Now this has been something, Duane, just in case this idea appears to be new to you, that has been in my mind for a long time and I have tried to push it and push it and push it. I agree with you that there must be some kind of a center, a referral center or a service center, to help Indian students. When I brought this up at various meetings, there are individuals connected with the P.N.I.C., I was told that this was done by the Bureau now or that there were other organizations to handle it. I personally do not believe that it is done by the Bureau, and what

Duane said yesterday, I think, is pretty much true of the situation. We need some kind of center, clearance house, and I would envision, and I have often thought about this and I have spoken to Joe Williams about it many times, who is very much in favor of it, this clearing house should also be a clearing house for scholarship help, a kind of a clearing house with real processing out to the foundations and get money for scholarship help, a kind of a foundation that helps the Indian students make their applications to universities, that will help the particular tribes in writing up programs for education, that will serve as some kind of an information and service center for college education for our Indian students.

I feel very much as Duane does that the priorities have to go as follows: We have to do something about the high school education, and in some places it is being done, and, secondly, we have to do something to make college education more easily within the grasp of Indian students and we have to get larger and larger and larger numbers of those Indian students in and through those colleges, and when that is done, there will be no more of this problem, at least not any more than any other minority group has.

So this would be one of the priorities that I suggest, a clearing house for college service of some form, which an organization like the P.N.I.C. could handle. Obviously, and we have to give a lot of thought to this, we would have to know how to finance this, but if this is your priority, we will have to find ways to finance it and we will. If this is what you want the P.N.I.C. to do first of all, let us know, but I personally feel this is a very, very urgent program and I hope that others besides Duane and myself feel the same way.

Another kind of service the P.N.I.C. can render to the tribes is a service of mobile museums brought out to reservation and small town areas, for example, to powwows, to any kind of meeting of Indian people, and kind of these festivals or fairs or whatever, a kind of a mobile museum which could go into an area and remain for a few days and accommodate literally hundreds of thousands of people, especially children.

Now, I am sure you will all agree that we do not make much of an impact on our Indian children with one or two appearances. This is not enough. A few years ago Father Connolly and others in District 81 conducted a kind of program for Indian children, a heritage program here in the city schools. These children, of course, were exposed to a certain amount of the cultural origin Saturday after Saturday. It should have been done in the class days, but anyhow at least they got it on Saturdays, and I noticed this: We had two groups of Indian children come to visit exhibits we set up for them. The first group had no heritage program of any kind. They were the same age as the second group. They came in, they barely looked around, they cared not one bit for what they saw, because they knew nothing about it. They became very restless and were quickly herded out before they did any damage. They were herded out by their own supervisors. The heritage group came in, they spent several hours, they spoke intelligently about what they saw,they asked questions and they manifested a certain amount of enjoyment in what they saw. This was only a beginning, and as Mrs. Schierbeck has pointed out, this does not bear its best fruit until they are 21 or 22 years of age. When they are 25, they will really show the appreciation for what they learned when they were youngsters. So the second kind of service that the P.N.I.C. could offer you are mobile museums somewhat along the line of the exhibits which the P.N.I.C. provided for the World's Fair at Osaka. We sent Indian exhibits over to Osaka and provided them for the World's Fair, and there were 6 million people visited our exhibit at Osaka. We sent over two box loads of Indian material, relics of very high quality, though not our best, because we couldn't expose them to loss en route, but very fine materials, and it was quite a hit at the fair, so we have been told. So that is the second of these priorities.

The third I would suggest is a series of satellite museums. This is something like a mobile plan, but it would be a kind of a cooperative plan between certain tribes in the Indian Center whereby a small, miniature museum with professional care would be established in reservation areas. The tribe and the P.N.I.C. would handle it. The P.N.I.C. would provide the materials and have revolving exhibits every month or so, with the hope that the school children would be required to come in and visit each new exhibit to keep exposing this to the children over a period of time. Now, with this kind of permanent base established in the reservation, we would have definite advantages. For example, we could provide very good exhibits periodically and exhibits of very costly things that could not otherwise be exposed in mobile units. For example, we have a number of paintings that are very valuable. We have one by W. L. Sontag that is appraised at $35,000.00; we have a Ranson E. Gillette appraised at $75,000.00; we have another one appraised at $22,000.00, and so on. We cannot easily put those in mobile units, because the moisture isn't correct, the temperatures are not right, and so on, it is too much risk. These increase in value every year, and we just can't take the risk, but if we had little satellite museums, six or seven in the area in the Columbia Plateau for example, or the Northwest, like one in Seattle somewhere, where we could take the technical care of the materials and the local tribes could take care of the supervision of somebody being there during certain hours to conduct tours, and so on, to handle all this kind of work. This, I think, could be done quite easily with a minimum amount of investment, though those buildings, we figure, will cost about $75,000.00 each, the satellite museums. They would be very solid in their condition, electric heat, and so on, but this is quite a bit, of course. Maybe something can be done along these lines.

The third kind of services we can provide you are classes at the Center. Now this is another one of them that is very close to my heart. I saw the struggle here at Gonzaga U during this last year. I don't think honestly, as an outside observer, in a sense, that the press represented Gonzaga U correctly at all. I think, for example, this morning's little news notice was completely out of context quoting Blane Hoyt. I think the newspaper is using Blane, putting his head on the block as being the fall guy sitting in criticism, which I don't think was done, but this has been characteristic of the whole year.

The big complaint was that there were no Indian studies programing offered. This was one of the big complaints last year. I had heard Helen Schierbeck say repeatedly that she did not want those students in an Indian studies program last year. She was the one who designed the Gonzaga program. I had heard her say that at least six or seven times. She did not want an Indian studies program in their first two years of college, and they were for the very reasons that one of our young men here yesterday pointed out, that there are so many other basic studies that are required that sometimes Indian studies programs short-change the students. Whatever the case, the Indian Center is taking no position on this. We feel that a greal deal of the difficulty could be obleviated if we had studies at the Center. I know that several universities in the area have agreed to give credit to their students taking courses at the Center, provided we have acceptable teachers teaching the courses.

Yesterday there was a long discussion about whether or not, for example, people like Tandy Wilbur should not be authorized to teach college courses, and certainly he should and others like him should, and I would imagine that at the Indian Center we could use this kind of teaching. We would provide a series of programs at the Center, and students from all various colleges and universities in the area, as well as others, could attend those courses and get credit for those courses in their own schools. Now, this has the obvious advantage of making it possible for one organization to provide good teaching, good courses, and good resource material. As it stands now, it is almost impossible, for example, Eastern, to provide the courses that are necessary because they lack the resources. They may have the teachers, and maybe they don't but they don't have the resources, the necessary library materials. It is very difficult to accumulate these things, and this would be the advantage that the P.N.I.C. can offer, the courses are offered where the resources are available.

Now, obviously, these resources cannot circulate, because of their scarcity and value, but the students can use them in the building, and this is all that is necessary. It is like a school library to them, and we will have a regular Indian Center research room for them, so this is another point. I would suggest classes at the P.N.I.C. center for non-Indian students, as well as Indians, because, as somebody pointed out yesterday, after all of our efforts and many years of struggle, we do not have anywhere nearly enough Indian teachers in our schools. I think Mrs. Misiazsek pointed this out. Lorraine, by the way, was one of the first incorporators of the P.N.I.C., she was on the founding board. She pointed out that with all of our efforts we still haven't got enough teachers, we are still going to have to depend on non-Indian teachers for some Indian students, but they should be required to take some good courses, and the question is, where do they get them.

I know around here last year and the year before and the year before that a lot of these college students were coming down to my office and saying, "Where can we get Indian studies courses? We want to go out and teach Indian children, but we cannot get preparation. There is nowhere we can go. What do we do about this?" So that is the fourth kind of service that we can offer you.

The next is an art festival. Now I know there is an art festival at LaGrande, for example. That is the only one in the Northwest that I know about that is specifically Indian. The LaGrande festival is not enough. There should be half a dozen festivals, but we need one where there is wide enough exposure in a fairly sizeable urban center where we can get outside of the group of people who travel around to the art festivals and exhibits and dances. We have got to reach people who have never had contact with your culture before.

I noticed this, for example, at our exhibit. Thousands of people stream through and for two days I did nothing but conduct people around the exhibits, public relations work. I was kind of a flunkey. And I heard many, many say they had never dreamed there was anything like this in the world and they wished they had opportunity to buy the things that the individual Indian artists set up. There are very few Indian kids that aren't good artists. I think it would have a tremendous influence on the amount of sales of Indian art. We create a real taste for it and it would develop and it would be spread all over the United States and spread all over Europe and all over Asia, where there is much more Indian interest than we believe. We get requests from all over the world, by the way, for Indian information, and we know how much interest there is in anything Indian abroad, anything Indian, so we could do a great deal, I think, to develop a kind of an Indian art festival on a national level where we could hope, for example, during Lilac week in Spokane each year to bring 25 or 30, maybe 40 or 50,000 people a week, potential buyers, and I think this would increase as time went on and we are trying to design our facilities to accommodate this kind of service.

The next kind of possible service that we can render you is to provide a special research program. We have designed our building to include research facilities, and we hope to have two or three people on the staff in the research division. We may have to start out with one, maybe two, hopefully three, where we can provide a great deal of service to young Indians doing their master's thesis or doctoral dissertations, as well as doing undergraduate papers. Now I think some of you have done this kind of work and have realized the intense kind of exposure that there is to cultural value when you do a paper of this kind. I should think those of you who have done master's papers realize that when you start digging, you get your culture exposure in depth, and to get one of these and do it well, possibly a publication out of it will affect tens of thousands of people eventually, and these things we have to do. They should have been done forty years ago, but they were not done, so this is one of the services we can provide, helping with research work.

There was one of you was here, Mrs. Hollow, over the Fourth of July holidays doing some paper on the Assimon people. Now we only spent an hour or so in gathering certain material together, getting a bibliography on where to go from there, but this hour or so, because we had the material in one place, probably saved Mrs. Hollow many hours or days of leg work, and this is what the Center can do for you and it can do it on a very wide level, and I feel this is very important, too, because when your students get bachelor degrees, you are going to find out it is not enough, they are going to want master's degrees, and that means in many cases thesis.

Another area where we can do some work for you,we can provide a service as a kind of academic referral work, for example, working with the American press, with the American publishing people, with the American television and other communications media. We have done a lot of this. I get a telegram from San Francisco NBC, "We need immediately for our national television program such and such Olgalla Sioux. Can you provide for the program immediately?" We did. We get three or four requests a week for information to be used on a national level. For example, yesterday I sent out a picture of Father DeSmet and seven or eight Indian chiefs who went to Vancouver in 1857 to be used in an encyclopedia being published in New York. This is one example. I identified all of the people there, prepared the glossary, got it all ready. It will be used in an encyclopedia. We have provided photographs for all kinds of books, we have provided information, supplementary research, for literally scores and scores of dissertations, books, newspaper accounts, television programs, and so on. This is going to increase, because as you people have more and more acceptance and honor in America, there will be more and more interest in your past, and there is going to have to be some agency to handle this. You are going to have to handle it or we are going to have to handle it for you, if you want us to, but there is an enormous amount of work to be done there.

The Mormon Church in Salt Lake has a kind of a referral service for people who publish books and newspapers, and so on, which is amazing, and it is one of the reasons why the Mormom Church has had a great deal of a certain kind of success. This is what I strongly recommend that the Indian people consider that this be undertaken, this kind of P.R. work. The Indian Center can and will do it for you. Hopefully, we will be able to set up a referral system which will become national. It has been suggested that we aim at athat. Meanwhile, we are handling it as well as we can with our meager resources.

Another way we can serve your interests is a store for sales. Now we often hear people say, "Why don't the Indians make more moccasins, why don't they make more of these gauntlets, why don't they make more belts, why don't they do this, and why don't they do that," because in most of the stores where they sell Indian goods they get a price which is commensurate with about 10 cents an hour in labor, and I don't know any people today who can work for 10 cents an hour. We have got to have an outlet which is dignified, which has wide exposure and which will get a fair price for these goods, and the Indian Center, which will have according to national park people in making estimates 300,000 visitors a year, this was their estimate, not mine, in the earlier years, would give considerable exposure, especially if we can call attention, of course, to the merits of this kind of works. People who visit here in Spokane come for the Indian Center, and they will come, I am sure, from the East and everywhere. They will see the beautiful bead work on display and they will want to take something home, and we should have some kind of a place, a store, where these things are priced properly and where we handle the right kind of goods. As somebody has pointed out, you can make all kinds of money in one of these stores if you want to sell made in Japan junk. Well, we are going to have to find a way to make dignified Indian handiwork salable at fair prices, and this is one of the things that the Indian Center can do by bringing in people who are interested already when they come in and more interested when they leave, and they are the best potential buyers you have got for your art, your bead work, and so forth.

Another way we can give you a great deal of assistance is library extension service. Now I have got many things that I think are awfully urgent, and I think this one is probably the most urgent. In most schools of Indian students, and I think you will all agree, there are no books for those kids, and then we wonder why these kids have no consciousness of their identity.

When Robert Kennedy visited the Fort Hall Reservation several years ago, he went into the school and he asked the superintendent of the school there if these children were being taught any of their Indian history, and the superintendent said very glibly, "Well, these children's families have no history," though it is well known that their families had an important part in the history of the West. Robert Kennedy then said, "Well, do they have any books in their library, any books about Indians?" So there was a mad scramble by the school staff to find a book for Mr. Kennedy from Washington, you know, and a book was finally brought out and it was called "Captive of the Delawares" and it showed a brutal, bloody Indian scalping a little white child. This was the only book in their entire library about Indians, and yet there were a hundred children in that school. I made up a list of books which are in print, there are not many, there are about 15, they would cost about $125.00 to buy, books in print or at least enough of them are around, like this book I'm not sure is in print, but I know they can be gotten in most stores. I made up a list of these, made about 30 copies, so if you want a copy, if you're interested in getting a copy for developing a school library, by all means pick one up. In that list, I included none of the militant or in any way tendential literature. I am not taking a stand one way or the other about it; I am simply saying that there should be a basic kind of reference library that all Indian children should be exposed to.

MR. DUANE McGINNIS: You said you were not taking a stand by using those books. Now that is a lie, because you were just saying the opposite of what you actually are doing. By including those books you are taking a stand, so you have to stand --

FATHER SCHOENBERG: Let me show you the kind of books I have before you protest. It is not that there is any kind of Indian history which is presented fromthe Indian point of view excluded. I have books like this, for example, the old classic, which is in reprint form, Helen Jackson's "A Century of Dishonor." That has stood the test of time. It is not a question of our trying to make a judgment for or against; we are simply trying to say these have been acceptable by Indians, and I think I am in as good a position as you or anybody here about what is acceptable. I think so, and I stand on it.

MR. McGINNIS: That book that you mentioned, Oliver La Farge's book --

FATHER SCHOENBERG: That is one of the books.

MR. McGINNIS: What was your criteria for saying that was a worthwhile book?

FATHER SCHOENBERG: It is a good standard book that has stood the test of time.

MR. McGINNIS: There is mention of drugs in there, the degeneracy of the Indian people, and I can quote you because I have read that book myself, and I don't think that is the kind of book that should be presented in a classroom.

FATHER SCHOENBERG: Well, of course, I don't want to argue about a book, a judgment of a book. As you know, every reader reads a book and comes up with a different evaluation. You know that, don't you? You will see something in what you read that I don't see, nor does 99 percent of the other people see.

MR. McGINNIS: I think if you are going to develop a reading list, a bibliography of books that are going to be used in Indian classes, you should have Indians as consultants, as readers of those books, and you can't make the judgment.

FATHER SCHOENBERG: This is a personal list, this is not something put out by the B.I.A. or anybody else. We are not stuffing it down your throat, you don't have to borrow it. I am making a suggestion. Now you can take it or leave it.

MR. McGINNIS: Okay.

FATHER SCHOENBERG: We're not telling you to do this, and if we can offer you any kind of academic services, you are going to have to take it on the basis of what experience we have and not prejudge us as being biased which is utterly nonsense. If you cannot accept the good will of other people and give them a little credit for it and say, "Well, maybe you have a point in this or that," then there is no communication, forget it. Just forget it, go back to your militant camps.

MR. DENNIS JONES: Father, I don't think Duane is trying to be militant or trying to give you a bad time. I think what he is talking about, he means when he talks about evaluation of a militant book, I think you are talking about one thing and he is talking about another, and I think you have to look at that. That's all he is saying, Father. What is your definition of "militant"? I have never seen a militant Indian.

MRS. LUCY COVINGTON: May I interrupt? I am Secretary of the Colville Tribe, Colville Reservation; I am a freshman on the board of directors of the Pacific Northwest Indian Center, I wish it were called Indian Culture Center instead, and I was asked to chair or moderate this meeting. I'm sorry, I just stepped out at the time, that I don't know what is going on, but when I left you were talking about certain referral books, and if this is it, I don't think it is the time to be discussing militancy, I think we are talking about books, right? May we stay on that subject?

Is there someone now that wishes to ask a question on that? Mr. Falknor.

MR. FALKNOR: Let me introduce myself. My name is Richard Falknor. I should like to compliment Father on his presentation. I think it is impressive and it has given us some history of the fine effort and lifetime of dedication put into the Center.

I would like to respectfully dissent a little bit from my colleagues. If I were teaching a high school history class, I should want them to read both Adam Smith and Michael Herdon on poverty. I should want them to read the most controversial possible works. As a father, I should want my own children to be exposed to the most controversial possible works on both sides. The only test I think that we should think about in posing the test I think Father was talking about, the test of scholarship as to whether these are recognized and learned works. I don't ask and I don't think we would want any board at any time monitoring what children in our public schools read. I think one of the great tragedies of public school systems, and please correct me if I am wrong, about our public school system in this state, is that high school teachers cannot come up with a list of paperbacks and perhaps a check and send their students down to a local book store to buy, perhaps, Margaret Mead, to buy half a dozen other things, so we can really be taught what the world is like and not being given pap and I do think that we don't want any guardians looking down to see that a book is pro-Indian or anti-Indian. We want to know that it is scholarly, that it is rigorous in its reasoning, but whether it is right or wrong is less important than that we present both sides in the most interesting way possible and perhaps with the most clash of opinions.

Now perhaps, Father, that is what you were trying to say in making the research available.

FATHER SCHOENBERG: Right, exactly. Thank you very much.

MR. FALKNOR: If I may, Mrs. Covington, just at this point, and if the recorder can't hear, I wish he would speak up, I would like to pose seven questions for the record here that I think it would be unfair for Father to have to come up with answers for now. We should have a letter from the board as a matter of public record. The reason I say this is because Congressman Foley and Seantors Jackson and Magnuson have endorsed the fund-raising campaign, have they not, Father?

FATHER SCHOENBERG: Correct.

MR. FALKNOR: In the brochure, and in order that we can pull together and work together to make this Center go and to allay certain kinds of suspicions and dissensions that naturally arise in any group that is healthy and vigorous, I would like to read seven questions. I don't expect Father even to have to comment on them now, but perhaps if Father and the board of trustees could provide Congressman Foley, who is my employer, with as detailed answers to these questions, copies of which would go to both our Senators, a letter which we could then distribute to the many people who ask us about the Center, I think it would be most helpful. If you will bear with me just two minutes, I would like to read these questions, and I don't want to prolong the discussion or ask Father to come up with figures and statistics. That would be unfair for either Father or other members of the board of trustees to have to do it at this time, but I do think they will tend to put things in a little more perspective.

My first question is, who now has the precise legal title to the properties in the collection by categories and how are the categories allocated by percentage? What I mean by categories, I am just being hyperbolic here, I am not trying to prejudge the categories. Are they 80 percent Catholic mission history or are they 60 percent Indian linguistic history or 40 percent Indian social history?

Question 2, this is terribly important in the area of program budgeting as it is particularly important in getting federal funds. The second question, what are the program objectives of the collection? Are they social action programs, are they Indian studies programs, are they perhaps in basic anthropological research, are they programs to try to show the development of Indian, as opposed to Christian, religions, are they perhaps to try to show the development of Indian social history, as opposed to non-Indian social history?

Three, what is the relation for what we call these programmed activities to the architecture of the new museum or the projected museum; that is, when the museum architects sat down to design the museum, do we have a line and say, "This is what we are looking for over the next five and ten-year periods and this is how we would design the concrete and mix mortar around them?"

My fourth question is, what is the relation of these program objectives to the current acquisition policy? For example, if we want to emphasize Indian social history, we will acquire one category of objects; if we want to emphasize the history of Protestant missions, we will acquire another category of objects, but we will allocate our budget to reflect these preferences.

My fifth question is, what is a rough projected five-year budget for the collection by program objectives? How does it look in '72, '73, '74, '75, '76?

My sixth question is for the Congressman, what mechanism now exists through which Indian preferences are reflected in both the program objective of the collection, and particularly in the current acquisition policy?

And I think my last question for the Congressman would be, what plans for Indian participation are there in the board of trustees?

Now let me just add one closing comment. One of our two Senator's administrative assistant called me before I came out here and said, "Richard, I want you to make one thing clear on this grant and future grants, and that is we want maximum Indian participation. This is an Indian program. This is not a program run by non-Indians. For instance, this is to be an Indian-controlled program." He made this very vividly clear to me, and as the staff of the junior member of the Washington State delegation, we take this very seriously.

Again, Father, I want to thank you personally, I think on behalf of all of us, for a very good presentation. I don't really expect you to have the facts and figures behind this, but I think if we could come up with a detailed answer to these seven points, to the Congressman and Senators, it would be a very great help if we all pulled together to make P.N.I.C. work.

Thank you.

MRS. COVINGTON: Thank you, Mr. Falknor. Mr. Falknor is the assistant legislative member on Congressman Foley's staff.

I want to make just two little comments. First, I think the last two questions you posed are probably what the Indians in the room would like to have answered.

I will recognize Mr. Mel Tonasket, the Chairman of the Colville Tribe Council.

MR. TONASKET: Thank you. I think this is a good time to present a resolution that was drafted up by a number of Indians yesterday. It has to do --

MRS. DRUMHELLER: Mel, I think you should come up here. I don't think they can hear you, the recorders.

MR. TONASKET: My name is Mel Tonasket, I am from the Colville Tribe Council.

Yesterday a group of us Indians got together, yesterday afternoon, with the same ideas that Mr. Falknor has brought out in Question 6 and Question 7, and we drafted a resolution which I would like to have adopted and voted on today. The resolution reads:

"WHEREAS, the Pacific Northwest --"

MRS. COVINGTON: Is this fair to do this now? Is this the right time?

MRS. DRUMHELLER: Well, I don't know.

MRS. COVINGTON: Is there any regulation stopping this type of action? If not, I would like to recognize it.

MRS. MISIAZSEK: I suggest you read the resolution. However, I don't think the group is prepared to act on anything, because we can't really discuss our priorities, the unfinished task we had there before lunch, but I would like to hear the resolution and I think they should react to it.

MRS. COVINGTON: I think maybe we could hear the resolution, then we can get our answer. Would that be fair?

MRS. DRUMHELLER: There is more discussion.

MR. GILBERT MINTHORN: Is he through with his report?

MRS. COVINGTON: No, he is not. These are questions we are asking him.

MR. TONASKET: I will put it like this, then. This is more of a response to what Mr. Falknor is talking about, the Indians that we met with last night:

"WHEREAS, THE Pacific Northwest Indian Center, its goals and ideals are significant in the development and understanding of Indian cultures and values;

"AND WHEREAS, the function of P.N.I.C. can lead to a better understanding between Indian and non-Indian by establishing a needed communication system;

"AND WHEREAS, a need to insure authenticity of Indian direction, it is necessary to have real and significant Indian input from legally responsive Indian leadership which requires a revision of the bylaws of the P.N.I.C.;

"WHEREAS, if we fail to demand Indian leadership of P.N.I.C., we must admit our lack of confidence in Indians assuming this responsibility;

"THEREFORE, be it resolved, that the Indian education training representatives do hereby demand that the board of trustees of P.N.I.C. make immediate revision of the bylaws of P.N.I.C. to provide that two-thirds of the membership of the board of trustees be composed of Indians delegated by the governing bodies of the following tribes," and this is just rough: "Blackfeet, Coeur d'Alenes, Colvilles, Flatheads, Kalispel, Nez Perce, Yakimas and Spokanes," but I would like to add that this doesn't rule out any other tribe. "The other third of the board of directors or board of trustees --"

FATHER SCHOENBERG: In explanation, I should say that the bylaws say nothing about the percentage of membership on the board of trustees. There are no racial distinctions made whatever. We don't say that it should be this or should be that. We started out with the idea that there should be an organization in the United States made up of both Indian and non-Indian; that the Indian group can bring an expertise to this common interest that the non-Indian group cannot, and, on the other hand, that the non-Indian can make a contribution that the Indian at this stage cannot. So the bylaws at the present time are not racially oriented at all, they say nothing about racial discrimination, racial apportionment or racial requirements. Theoretically, anybody could be on the board, and there are no independent indications in the bylaws on percentages one way or the other.

MRS. COVINGTON: Then this resolution would be acceptable?

FATHER SCHOENBERG: I don't say that. I don't speak for the board.

MR. McGINNIS: Then if most of the people that are on the board of trustees or the board of directors or whatever the term is --

FATHER SCHOENBERG: Board of trustees.

MR. McGINNIS: Okay, Board of Trustees, is made up predominantly of non-Indians, then I think the title of this Center should be changed to a non-Indian Center for Indian culture, because of the fact that if it is going to be run predominantly by non-Indians, then you cannot honestly say that it is an Indian Center, but a non-Indian Center for Indian culture.

MRS. COVINGTON: Well, I think this is what Mr. Tonasket is just bringing out.

Father Connolly.

FATHER CONNOLLY: As a member of the board on the Pacific Northwest Indian Center, working in the interests of the tribes, I would like to support this resolution. I think that the key unresolved area within the operation of the Indian Center is the question of Indian participation. I think this is becoming more and more of a critical issue at this stage, and I think there will not be general support for the Pacific Northwest Indian Center by federal agencies, by other educational institutions, or by the tribes until the Indians themselves have a majority vote on both the executive committee and the full board of trustees, and I think it would be very appropriate at this time for this group to express their opinion.

MRS. COVINGTON: Thank you, Father.

He mentioned the tribes that were involved in writing up this resolution, and he also mentioned that it was still open for other tribes if they wished to come in.

Mr. Tonasket, do you have a comment?

MR. TONASKET: I would like to explain the viewpoint of the people that I met with yesterday, which is mostly from the urban areas. They didn't want to be involved, and I haven't been involved myself, and I have heard there was a lot of conflict and there is talk of boycotting P.N.I.C., which I would really hate to see happening because there are a lot of good aspects that P.N.I.C. has that Indians should support, a lot of things that they can do that we really need, but the feeling of the Indians that I am acquainted with and that I work with in the urban areas don't want to support anything unless tribal councils or the leaders of the reservations have involvement and have a say-so in, and if they have a say in P.N.I.C., you know, majority vote in P.N.I.C., where the direction will be Indian, then the urban Indians that I am acquainted with that have been the ones where the trouble has been back and forth will support P.N.I.C. They have stated this.

MRS. COVINGTON: Thank you.

MRS. MISIAZSEK: As one of the originators of the Pacific Northwest Indian Center, and I am no longer on the board now, but when we began we did have difficulty getting representation from tribes that would be constant at the meetings, and we didn't have anyone from the Colville Tribe because, you know, the history of the Colville Tribe has been one of conflict for about 10 years and so finally now we have been able to resolve that and start looking ahead, and I think, knowing the present board of trustees membership, that not one of them would deny that it is most important that Indian people be represented at least two-thirds percent on the board of trustees. Every one of them are strong advocates of what is Indian and what is good and what needs to be made public, and I am quite sure, I have not a doubt, that the people on the board today would support this type of offering made by the tribal representation here today, and I certainly think that is something that we need to do, whether we do it here in a formal meeting or after, but it might as well be probably while we are all together here.

MRS. COVINGTON: Well, my feeling is sometimes, you know, you ask for a little more than you get. I would think myself, as I am here, I imagine, to make a decision, I would say that we take action at this time for this reason: As I say, I am a freshman board member, I came to that meeting, and I was the only Indian there. I expected to see other tribes, because this Center is built for Indians and they have all the collections made, and what are we doing,where are we? So I think that to help this along financially, participate in it and show that it is to be an Indian cultural center, then I think we would gain something.

FATHER SCHOENBERG: Lucy, I would like to make a statement about some of the problems we have had at P.N.I.C.

In the first place, the biggest need that we had in the beginning was money. I had been advised by people who are well informed about such things that we should form a board made up of Indian and non-Indian and that this board of trustees should be responsible also for fund-raising. This was the advice that I got from professionals, and I knew nothing about it so I took it.

We started out with about 29 board members, about 40 percent Indian and about 60 percent non-Indian, not that we were choosing them this way, but because the need was money and because non-Indians had more access to money.

Now I went through a hell of a three years, believe me, and I want you to underline it. With the exception of two or three members of that board, not a dime was raised by board members with the exception of two or three. Not a dime. I want to tell you that I worked 20 hours a day, seven days a week, for three years, and when I went knocking around at Indian sources and white sources and every other source, I got a kick in the pants. I was the guy that crawled and I was the guy that couldn't beg members, Indian and otherwise, to come to meetings, to get them there. I was the guy that went out and humbled myself down to the dust and I took plenty of crap for three years, believe me I did, and I got no help on any side. I was running around this way and that way grabbing, driving 1,000 miles a week, I was doing the begging. I went to some board members and asked for help and was turned down. "No, I can't be bothered, go do it yourself." There were eight members of the board who were Indian who were not at the last board meeting when Lucy showed up, and when I went around and saw them, I made a special trip, for example, to Toppenish to Robert Jim and said, "Robert, why weren't you there?" I went around and I saw all the Indian members that I could see and said, "Why didn't you come? Is there something we are doing wrong? Tell us this." Neither Robert Jim or Eagle Salassi had any objection to the administration. They had an excuse which they gave, which I presume was valid. I will certainly give them credit for that. But I can't do anything about that. I cannot remedy that.

For three years I took it, and now that we have arrived, they're all going to choke something down my throat. Well, I am going to be certainly very reasonable about everything, but don't tell me to forget the three years and tell me that I have been wrong all the time, because it is not true. 30 years ago, 31, I started, and what I gathered, among other things, was not produced by Indians, it was produced by the Jesuit Mission area. The Indian writings, for example, which have immense value, they were not produced by the industry of Indians. Now I am not saying that is good or bad. Nobody can accuse me of being anti-Indian or nobody can doubt my dedication. I spent 31 years of my spare time on it, which is more than anybody in this room has done, without a dime of recompense, without a reward of any kind. My reward is to see the Center available, to help Indian and non-Indian, and this is something we are going to remember until we die. It is the non-Indian that needs to be benefited, too, and the Indian should well realize that he has got to accept the non-Indian and accept his values and there has got to be non-Indian participation.

When I heard, for example, at the preconference that they were ready to throw me out, get rid of him, he is a white man, et cetera, et cetera, I formed an opinion about this and the opinion stands. No one will gainsay it, because I put it together, more than any man here. That includes board members and former board members. And I put up with the work of the many, many years, and it is easy enough for those who refused me when I asked their help in the early stages of this operation, they refused me, it is easy enough for them to say, "Well, I think this, that or the other thing should be done," which is great, but it is qualified. So I want that on the record, too.

MRS. COVINGTON: Very good. I don't think anyone is questioning what you have done and all that you have contributed to start this. Somebody had to start it. I know we did not start it and it is a good thing, and I think we see it is a good thing and you are in earnest and I think the people are in earnest, also. I remember your trip to the Colville Reservation and we were in a conflict at the time. Part of us wanted to give, the other part didn't and yet when I went to Washington, I was approached by a certain organization about getting funds to this organization, and they said, "I don't see why he came to you, we already gave for the benefit of that Indian culture center."

FATHER SCHOENBERG: I don't know which organization, Lucy.

MRS. COVINGTON: I won't mention it.

FATHER SCHOENBERG: I don't remember any in Washington that we got it from. We got help from three tribes, by the way, the Flatheads and the Coeur d'Alenes and the Spokanes.

MRS. COVINGTON: As I gather from this resolution, I don't think it is intended to hurt you or hurt the organization. I think the feeling is we could strengthen it in this way. Am I right, isn't that the feeling?

FATHER SCHOENBERG: It is a matter for the board, of course, to act upon. You can make the resolution in any way you wish, and we will act on it, we will see what the board says.

MRS. COVINGTON: I believe at this time -- did you make a motion? You never made a formal motion?

MR. TONASKET: Not a formal motion.

MRS. COVINGTON: Did you wish to make a formal motion?

MR. TONASKET: Probably it should be written to, you know, amend the bylaws, if that doesn't fit.

FATHER SCHOENBERG: It seems to me that this is tendential, it presumes that the bylaws has got something to the contrary. The bylaws are not racist.

MR. TONASKET: The idea was not to show it was racist, it was to insure that there would be that vote on the board.

FATHER SCHOENBERG: I am sure you realize that this, of course, has no legal bearing on the P.N.I.C. legal structure. I mean, we will consider the recommendation, certainly, but, I mean, it has no legal bearing.

MRS. COVINGTON: Mr. Dellwo.

MR. DELLWO: I was going to say the same thing, that the resolution would be a recommendation to the board of directors or the board of trustees, but I do think though, as Father Connolly pointed out, that it is important that there be an opportunity at least that the Indians have a majority on the board of trustees, and I imagine the board of trustees would certainly consider this.

I think we have a situation here in which all of us have a great admiration for Father Schoenberg. I have heard Alex, Joe Garry, all the chairmen that I have known, speak so highly of him as they observed his dedication and sacrifices through the years. And I think the thing that is overlooked in getting a tribal respresentative, very often you get a tribal chairman, the tribal secretary, or even in some instances the tribal attorney, and these are people with active contemporary interests and responsibility, their views have to be considered, but they are working in the present time on the present problems of their tribe. Therefore, there are many periods of time that they can't devote themselves to such things as the Pacific Northwest Indian Center. Nevertheless, I would think that the tribes in the Northwest would have a maximum opportunity to pick these representatives even if there are occasions when they can't devote themselves ot it. But, as Father Schoenberg said, the resolution would be purely advisory and purely a recommendation, and which I imagine would be seriously considered by the board.

MRS. COVINGTON: I think if we don't take any action, we have just been talking and taking up pretty near a half an hour of time here.

Mr. Tonasket.

MR. TONASKET: Being this is just as a recommendation, this resolution, then it is not necessary to rewrite it to take out that one section, so I will move that we take a vote on it.

A VOICE: Seconded.

MRS. COVINGTON: A motion has been made and seconded that we approve of the resolution that was read prior to the motion. Are there any comments and questions?

MR. ERNEST BIGHORN: You have to assume the names on that list of tribes?

MR. TONASKET: What?

MR. BIGHORN: The names on the list?

MR. TONASKET: No, these were just tribes in the immediate locality, but it doesn't exclude any tribes.

MR. BIGHORN: But could it be added to what you got there?

MR. TONASKET: Any tribe. We talked it over, because, see, there was so many tribes in the Pacific Northwest that if we took, you know, representatives from each tribe, we would have an ungodly big board.

MRS. COVINGTON: It does pinpoint that it is the governing body of the tribe or the chairman or whoever they elected, whoever they would delegate.

MR. TONASKET: It could be anybody, really.

MRS. MISIAZSEK: Lucy, I suggest that we have "and other interested tribes," and that will include all the other tribes that would come into and be a part of the activities.

MRS. COVINGTON: Does anybody second that?

A VOICE: Seconded.

MRS. COVINGTON: It has been moved and seconded that an amendment be added to the resolution just read and it is and include other tribes?

MRS. MISIAZSEK: Other interested tribes.

MRS. COVINGTON: Other interested tribes. Claude Nichols from Eastern.

MR. NICHOLS: I would like to suggest if you are going to make this matter a matter of vote that perhaps there be some sort of a separation of the house between the Indians and the non-Indians in the vote where the non-Indians not vote. Otherwise, we are likely to have an accusation that again any decision was made by the non-Indians.

MRS. COVINGTON: Is that the wish of the assembly here? If it is, the non-Indians can go and have a coffee break, if that is the wish.

(Whereupon, the non-Indians departed the auditorium.)

MRS. COVINGTON: May we have order, please? I think we should vote on the amendment first, "including all other tribes."

MRS. MISIAZSEK: Other interested tribes.

MRS. COVINGTON: Other interested tribes. All those in favor say "aye"; those against "nay". The amendment carries.

Now, are you ready for the main motion as amended?

MR. OLIVER: I would like to speak on the main motion. I would vote for the main motion, not as an objection against the present structure of the board, but in light of possible future funding from the federal funds, anything that might be earmarked for Indian organizations, and I would have a fear that there may be a time when a proposal may be made for the Center rather than for Indians and it might cause some difficulty in the federal government justifying funds allocated to the Center, and for that reason and for other reasons, I would vote for the motion.

MRS. COVINGTON: Is there anybody here able to answer that?

MR. OLIVER: That is my point of view.

MRS. COVINGTON: That is your point of view. All right. Is there any other point of view or comment?

Madge Raya.

MRS. RAYA: I would like to know how many Colvilles you talked to, if that is the voice of the Colville people. You said you talked to Colvilles last night and they made a resolution.

MR. TONASKET: I didn't say Colvilles.

MRS. RAYA: He talked to urban Indians, and I would like to know how many and whether this is the view of the tribe.

MRS. COVINGTON: There are tribal representatives here and I haven't heard anyone objecting.

MRS. RAYA: I would like to know how many he talked to.

MRS. COVINGTON: How many did you talk to, sir?

MR. TONASKET: Okay, last night in this caucus there was about 12.

MRS. RAYA: Is this representative of your tribe?

MR. TONASKET: I am not particularly interested in just the Colville tribe, I am thinking of the Indians.

MR. HOYT: I wanted to know whether it was respresentative at all.

MR. LLOYD SMITH: I was with the group, and I think in response to the question, it may not have been representative because there was just 12 and we were interested in probably doing something about this situation. But the thought was in drafting this proposed resolution that it would be passed around to other Indian delegates here to see what their wishes might be, and if they do not concur, then we would present this, and so it was to get the feelings of the people here that are participating, and so this was a thought, although there was 12 of us and there was different tribes, and in response to that question, it wasn't really representative, but we were supposed to get the word around and inform people and get their reaction, and so this is what is being done now.

MR. HENRY SIJOHN: I am a member of the Kalispel Tribe Council. I will have to admit that I was not one of the participants of this discussion in contemplating this proposal, but that is not a reason why I should not be for this proposition. I think it is a good one, and to bicker and to ask technical questions in a truly representative group, since we are living in a democratic society, if the idea is good, why not accept it, and I think that inasmuch as this is for the perpetuation of Indian education, Indian participation, I think that this proposition, as was read, naturally it can't involve all Indian tribes that are interested, and that, to me, is good enough and I would like to, if possible, have a consideration concerning the curtailing of these small technicalities and get on with the vote.

MRS. COVINGTON: Is that the consensus of the group?

MR. McGINNIS: I would also like to make one suggestion. I wasn't aware of the caucus either, but I am a member of the Clallum Tribe and I would be quite willing to take a copy of the resolution that was written by this caucus back to the tribe and present it to the tribal chairman, Ted George, Jr., the general tribal chairman, and hopefully, get his endorsement of what has happened at the Center and pass it on to any other tribes that would be interested.

MRS. COVINGTON: If there is any objection from any tribe, I think that is their prerogative, but I think we should take some action here now.

Lorraine.

MRS. MISIAZSEK: I would like to say, and I would like to say at this time, that if the group here votes, you know, in support of this recommendation for the Pacific Northwest Indian Center board of trustees to consider and to act upon, then I want you to give, also, your support to anything that is being done and to assist in any way you can, and not, as some groups have done, and I think which makes us all a little bit edgy, is that they have sat back and taken pot shots at Father Schoenberg and different ones that wanted to do things, constantly pulling down and tearing down. We are concerned with building up, and I think that what we have here is a tremendous base upon which we can launch further kinds of programs, and I would hope that everyone here that makes a vote in favor of this recommendation feels personally committed and to say that their tribes, their organized tribes, are that committed to develop and support and move ahead in this whole program.

MRS. COVINGTON: Mr. Jim Eli.

MR. ELI: I am Jim Eli, ex-tribal council. I was just going to say what she said. I think anybody here that votes today on this should go home to their tribe and not only get the moral support, I think they should try for financial support, too.

Now, I am the only Flathead here except one, which gave a sizeable donation to this, and I don't know whether Wall is on the board or not --

FATHER SCHOENBERG: Wall is on the board.

MR. ELI: He is a rancher over there and he is also on the Board of Pardons, I think of the State of Montana or some board for the Governor, and he is awfully busy. He is not on the Council any more, but he is busy, but I know he is interested in this but he just can't get to these meetings. We are way off there a couple of hundred miles away and it just isn't too easy to get to these meetings. But I think anybody that is interested in making this go should start at the home and try for some financing help from their tribes, too. I think this is the way it should be. If they are interested enough to go and make this thing work, to change the structure of it, whatever it is, if they are interested enough to help financially, too.

MRS. HILLAIRE: Could I have one second?

MRS. COVINGTON: Just one second.

MRS. HILLAIRE: Okay. Actually, I think what we have to be constantly aware of here is that we are not taking in our own opionion, our specific tribe opinion. What we are doing here is formalizing one of the most blood thirsty confrontation episodes in the country called

America, and that word is called participation, and if we do not have participation, even sacrificing the dignity, I think we would have liked to do what he has done and I think many people have tried, I think I have in my home, at least, I know, of better representation of documents and Indian material than the state office has, because I compared it. I think a lot of us have done what he has done, but we have done it quietly. Indians literally are a gentle people, but the response of being crowded out is a very difficult thing to be quiet about, and I don't think the Father should think of this as being butted out as much as he should think of this as being a chance to team up with the people of whom his dedication itself has a reflective appreciation. He must have liked something about the Indians, in other words, to do as much as he has, but he can't sit on it, it won't hatch. We are the ones that will give life to those things, because we are the living reflection of what he has, and so we need us both, and I think that is all. I think this body of representative here should at least take this into account, that we are here because we show this interest, and I think many of us have been many places because we have had this concern and a vote at this time should be a vote of a personal nature, much as a committment that humanity, through us as a group in concern for each other, will endure because we are able to share something with him.

MRS. COVINGTON: Thank you, Mary. Father, I think she gave us the word, we are teaming up with you, so we are not trying to hurt anything you have done. I think that is our whole feeling all the time, only we don't say it in the right words.

Are we ready for the question?

A VOICE: Question.

MRS. COVINGTON: All those in favor say "aye"; those against "nay". Motion carried unanimously.

You have a recommendation from this group, Father.

FATHER SCHOENBERG: Okay.

MRS. COVINGTON: I hope it will help you.

There is a coffee break.

MR. TONY HOLLOW: Well, this is sort of an apology, and, Duane, I am directing this at you.

Father Schoenberg happened to mention yesterday that he was going to display some books pertaining to Indian culture, and as a school librarian I requested that he make up a possible bibliography that school librarians could consider when they are given money with which to purchase books, and so it was by my request. I just asked for a list. I do not have the authority to buy all the books that will be used in our school, but as a librarian, we have a bibliography. We make selections, we do not purchase. This list that we make up will be turned in to the central office, and I cannot show any bias, I can only make a suggestion, so I was the one that suggested that he write up this list as a service to school librarians, and I did not mean in any way to cause any kind of friction, so my apology.

MR. McGINNIS: Personally, I think the idea of a Center is a great thing. That is why I am here.

MRS. COVINGTON: I think at this time we will recess for a coffee break for 10 minutes.

(A recess was taken.)

MRS. DRUMHELLER: When Father finishes his presentation and discussion, I know it is very warm today and we will try and wrap up within an hour. Sidney Stone from Portland, Oregon, has been working on a study program there. She has some information. Sidney, are you in the room?

(No response.) Okay. Well, later on, maybe at the banquet, we will have Sidney present the material that she has from that study program. Father Schoenberg.

MRS. COVINGTON: Father, I think you can continue. I don't know at this point whether you want to answer those questions at this time or continue with the program, the questions that were raised that we take action.

FATHER SCHOENBERG: That Richard raised?

MRS. COVINGTON: Yes.

FATHER SCHOENBERG: Well, I am not even sure what he means by some of those questions. I have been asked to answer the questions raised by Richard Falknor. I am not sure I know what some of them mean. I would have to have the questions in front of me, and, I think, study them for a little bit. I can say this much in general, that the Indian Center concept was pretty much clarified, stabilized, what our functions and what our services would be, at least so far as we saw them then before the building was designed, and the building was designed around the functions that we could foresee at this time, namely, when the building was being designed. It was designed over a period of about seven or eight months. With regard to the ownership of the materials, I could say this without too much reflection: The title of our property is all in the name of the P.N.I.C. This includes our real estate, all of our stock, all of our art. It includes the Voisin collection -- the books presented a special problem, because a large number of the books were bought by me, that is, with Jesuit funds previous to the establishment of the

Indian Center. These books will remain the property of the Jesuit Order, but will be put in the -- these will be put in the Indian Center, but we have complete lists of all books purchased by the P.N.I.C. So there is no question about the majority of our books as belonging to the P.N.I.C. They are mixed together at present, but could be separated quite easily. The Jesuit books will be put in the Center, but they are still the property of the Jesuit Order. The Indian language collection belongs to the Jesuit Order. We have never claimed its ownership. We have been offered one million dollars for the collection, by the way, but it has been pledged to the P.N.I.C., and the details of the contracts between the Jesuit Order and the P.N.I.C. have not been worked out,but they will be worked out with the mutual consent of both parties contracting the arrangement. The car, which the P.N.I.C. owns, is at present in the name of Gonzaga University, which recognizes our ownership, because Gonzaga University takes care of our insurance through its fleet, and it saves us about $150.00 a year, or something like this, which the University is willing to do for us. We have a working understanding with the University, and the University takes care of my living expenses, provides us with office space and the cost of our mailing out of our office here, the corporate office, and the University has made this contribution to the P.N.I.C. I think this pretty much sums up the financial arrangement with regard to ownership of the P.N.I.C. We have been very careful to keep all P.N.I.C. property carefully labeled and identified and its ownership established legally. I have fallen backwards, you might say, in answering where our funds come from and where our funds go. And our secretary who is here, and our treasurer can both testify to the fact that every check made out is identified and all money put in the bank is also identified. And I have been told by our CPA firm -- at least the one that did our books the first time -- that our organization was rare in his experience for the care in which its books had been kept. So we can account for everything, even the stamps we buy in the post office, and we have to be that way. I do, especially as a cleric, because there might be some criticism about easy-going priests running something. So it's been very carefully handled and our books are always open to those who have a right to see them especially, of course, to the board of trustees. On occasion when I have been asked to suppress an item or two, I have absolutely refused to do it. Everything has been opened to the board of trustees and anyone who has a legitimate right to see them.

I don't remember any other specific

questions, but I will specifically study those questions and make sure that there is some kind of response given to these. But we are not in any way hesitant about answering these things.

MRS. COVINGTON: I think one of the questions that I recall is about these trips that you make to buy the artifacts, like those blankets and things.

FATHER SCHOENBERG: We make these trips -- P.N.I.C. bears the cost, of course.

MRS. COVINGTON: And the purchase of it is from this fund that you have just mentioned?

FATHER SCHOENBERG: The fund that we raise for this purpose. My gas bill is paid for by the P.N.I.C. and my car repair bills are paid for by the P.N.I.C. Any traveling expenses are paid by them. I receive no salary and never have received any salary, any gift, or anything of any kind. I own nothing. It may not mean anything to you, but I have a vow of poverty, and I try to live it. I own and I receive nothing.

MR. McGINNIS: Father Schoenberg, I just have one question: Would it be possible for the participants in the conference to have access to the letter after it's been presented to the congressman that the gentleman mentioned and know what's going on in regards to the questions?

FATHER SCHOENBERG: Well, I see no difficulty about this.

MR. McGINNIS: Would it be too expensive?

FATHER SCHOENBERG: I don't have any objections to it, but I must state one point in frankness: I find it a little difficult to understand why a loose organization like members of a meeting should feel that they should scrutinize everything we are doing. I think that if I did that with you, if I came to a meeting of yours and asked you to scrutinize all that was going on in your family affairs, you would tell me to mind my own business. Now, as I say, I have no objection. There is nothing that I have to hide, nor the Indian Center has to hide. As you can see, I am a very forthright man, but I just question the prudence or the propriety of a group of this context to walk in and say, I want to look at all of your -- I want answers to all these questions.

MR. FALKNOR: Excuse me, Father, may I make one question? These are not questions made in a hostile way. They are fact-finding questions. I asked them on behalf of the congressman, because his name is associated with something he does very rarely, and this is to be associated with a fund-raising drive because of his high esteem for the efforts you have put in the past in collecting and working on the collection. What it is really intended to do is simply set the record straight as a protection for the work of the P.N.I.C., as much as anything else, simply to make it a matter of public record. I detect in your answers perhaps a misunderstanding of the intent of the questions. They are not intended to look into, you know, how your per diem works or your gasoline expenses or anything else, because no one is really concerned with that. What they are really concerned with is the overall effort here. That is just not very relevant. We are concerned with some of the questions that have been raised by federal agencies and private persons and community leaders about how resources are allocated. It's a straight budgetary-resource allocation question, the same kind of question that appropriations subcommittee chairmen would ask the head of a federal agency: "How do you spend your money? What are your priorities? How do you match up your money with the priorities?" That is all it's intended to do. It's not intended to probe or pry into anything that is really relatively trival.

FATHER SCHOENBERG: I appreciate that, Richard, but let me point out, answering these questions for Richard, who has a right to the information, because he is involved, is one thing, and I find nothing hostile in this. I find nothing hostile in the question that was asked me, but I am expressing my view that because we do offer information to the congressman does not mean that we should be required to give it to everybody who asks.

MR. FALKNOR: There is an association between the questions and the resolution presented.

FATHER SCHOENBERG: Right.

MR. FALKNOR: And I want to make that clear.

FATHER SCHOENBERG: The questions were the occasion for the resolution.

MR. FALKNOR: I had no knowledge of this.

FATHER SCHOENBERG: I know this, and besides this, Richard, we appreciate the congressman's favor, and we are not unwilling at all to cooperate in any way we can. He has, and you have as his representative, access to anything we have done, but I am merely saying that while we are offering this information to anybody here, we do not feel we are compelled to offer it to anybody here. I feel we are compelled to offer it to the congressman really out of justice.

MRS. COVINGTON: Since this is a conference and people are here and these people's questions were posed in this conference, it seems that the people that are registered and are members, who were requested to attend this, should have all these minutes and everything available to them, wouldn't you say so?

FATHER SCHOENBERG: Up to a point, Lucy, I agree, surely. I just don't know how far the P.N.I.C., because it's sponsoring a conference, or the government at the government's request, how far it is required -- I am talking about what is required -- to submit its business to the conference. I don't know how far we are expected to do this. The government requested us to hold this conference for the good of the Indian people as well as the P.N.I.C., and this is a matter of principle, Lucy. We are more than willing; we have shown that willingness. We undertook the odious task of setting up the conference, and it was odious. It was odious in the sense that it required a great deal of effort and time. We are willing to cooperate, and we have nothing to hide, but there is a principle here, how far does this push us, how much does this conference enter into the intimate business of the Pacific Northwest Indian Center. This, I want to know. I have my own judgment in the matter.

MRS. DRUMHELLER: I think the sense of the things that I have learned since I have been working with Indian educators, the priorities that we began to set this morning, the things that started to develop, these are -- as you have all said, you have been to many conferences. The same needs come up over and over and over again. It seems to end there. No direction seems to flow from this, no concrete evidence of things actually happening comes as sort of an immediate result of a conference. What happened this morning was that you seemed to be moving towards wanting to establish a regional type of educational council or group or some such thing as this. I think the question, if I am reading the resolution correctly, is that you are trying to make a determination whether you wish to do this under the auspices of the Pacific Northwest Indian Center or some other way. Am I correct in that type of assumption? Is that the reason for asking some of the questions?

MRS. COVINGTON: I don't believe so.

MRS. DRUMHELLER: No?

MRS. COVINGTON: It's just -- I think the resolution just wants Indian participation and actions to work with the Pacific Northwest Indian Center. It is supposed to be an Indian Center. We are the Indians, and we want to be a part of it. That is all I see in that resolution.

MRS. MORIGEAU: My name is Paulette Morigeau, and I work for P.N.I.C. I am also an Indian, and I think P.N.I.C. is obligated in giving these materials to the registered participants to the fullest extent of their request. I don't think they should be excluded.

FATHER SCHOENBERG: Well, as a matter of

principle, it's not that we object to the information, but I don't know on what ground. I mean, you have to have a reason for this. What right?

SISTER MORGAN: Their interest.

FATHER SCHOENBERG: Well, I have got an interest in certain things going on in the city or the government. It doesn't mean that I can go and demand all kinds of information. I can't.

MRS. HILLAIRE: If you get involved, you can. If you actually participated in those things that you are interested in, I think you can demand a fuller communication than if you did not participate.

FATHER SCHOENBERG: I mean --

MRS. MISIAZSEK: I'd like to say this: That I don't think we are here to put Father on the defensive, and I don't think, Father, that you should be so defensive. I think that the Pacific Northwest Indian Center was established with different roles. You played one role, and that was in getting the artifacts and what have you collected. There is another very important role that we are concerned with probably more directly here, and that is a leadership development, an educational part of the activities that were built into the original document of the Pacific Northwest Indian Center. Now, I think what we need here is not so much defensiveness and parrying and playing or anything else. I think everything we say here ought to be constructive with time well spent for all of us. I think though, we have to build up some understanding, and I think we have to develop a level of trust so that we, as Indians, can truly benefit from any of the artifacts of our ancestors that are out on deposit here. I am just awfully concerned that we seem to just be haggling at this point and not moving ahead. I would really like -- I think from the vote of the group here this afternoon, I see this as a vote of confidence in support. I don't see it as anything else, and showing our willingness to become full active partners in the efforts of the Pacific Northwest Indian Center. On the other hand, if this trust and understanding is not developed now, the Indians may well say, "Well, we can't work with them. We will have to develop some other kind of a Center some place else." And this to me would be a shame, because we do have some positive things to offer from the Pacific Northwest Indian Center. So I think right here what we are doing is we want to find out what you have to offer that we can in turn use to develop things that need to be developed to improve education.

MRS. COVINGTON: Any comments?

MR. JONES: My name is Dennis Jones, and I am executive director of the board of financial directors of the Pacific Northwest Indian Center. In the chain of command, I work directly for Father Schoenberg, who is acting director and president of the board of trustees, and we are responsible to the board of trustees in turn. In our last brochure that we put out that we sent throughout the country, it states in there, "There is a great need for developing and fostering this multi-media museum complex which will bring new avenues of cultural enrichment to the Inland Empire and (1) provide the impetus necessary to encourage a better understanding of the Indian of this land, and (2) provide the people --" Including Indians and non-Indians" -- with the opportunity to extend their cultural horizons and keep abreast of the rapid growth in educational and research programs related to the American Indian." I go further on to say "The Pacific Northwest Indian Center has been chartered as a non-profit, public, institution..." and being a public non-profit institution means that it's Code 501-C-3 by the federal government. It's one in which we are all a part, and the board of trustees is merely trustees to you, to keep the collection intact, to make sure that it enhances, to preserve our culture, and to educate both the Indian and non-Indian about that culture. Relative to the resolution that was passed today and to the purpose and intent of this conference, I feel that I just want to point out, after reading what I have read, that we are arguing semantics over the seven points that Richard asked for in distributing this to the people of this conference. I think that is a board determination, and I think you should merely request that the board either approve or disapprove of the fact that this might be sent out to the members of this conference, the registered members of this conference. I see no problem at all, because, in fact, you are P.N.I.C. whether you agree to be or not, because it's a public, non-profit institution. That is what it is. That is what it's incorporated to be by the articles of incorporation and bylaws. It is our institution.

MRS. COVINGTON: I think this is what we want, and this is the reason for some of these financial questions. I know you have to have money to buy this, and where does it come from, and who buys it, and who goes out and does those things. I think, as I gather those questions, I think it's been in our minds, too, and this is all it is, and it should not be that difficult to give it to the people that requested it. Those are part of the people invited to this conference. Any more comments?

(No response.) You may continue, Father.

FATHER SCHOENBERG: Well, I had several more suggestions here. I will just mention one of them. One is the need for a quarterly on the contemporary Indian.

I should perhaps preface this suggestion with the remark that there are probably already too many Indian publications, but I look in vain all over the United States for a quarterly on contemporary Indians. I know of none that is in depth, none that is objective in reporting the facts, none that is done professionally. There are several very good Indian newspapers, for example, the Tundra Times and the Navajo Times which are very good. They are nationally important, I think, but there are no magazines, quarterlies or slicks, as we call them, that presents the contemporary Indian viewpoint as well as the judgments of professional people about Indians. By that I mean people like medical men on medical problems concerning Indians, lawyers, whether they are Indians or non-Indians, about legal problems concerning Indians, and so on. Now, it is the hope -- and has been for some time -- of the P.N.I.C. that we would be able to establish a first class quarterly to fill this vacuum. We have undertaken a certain amount of research with regard to costs, with regard to editors, associate editors, and so on. We have a certain amount of data on hand, but have been unable to make the step for the obvious reason we lack any finances. But I feel very strongly that a magazine or a periodical like this should be presented by a board or by a group made up of a board that is both Indian and non-Indian for the obvious reason that sometimes you do need professional views or insight with regard to problems that concern Indians. For example, the Alaska land case, which is a very hot one in Alaska. The more views you get printed, say, in an in-depth article, the better it is. So I feel that this should have a certain kind of priority, too. How it's going to be done or when is something that only time can say.

One other point which I should make, I guess, and I will skip the rest, is with regard to our tourism. In my contacts with the Indian people in the last 30 years, I have been very much impressed with the fact that they seem not to be so concerned about their image with non-Indians. I kind of am sorry about this. I regret it very much, because -- well, I realize that there is a great deal of virtue in doing your thing without answering to anybody. You know, there is a great deal of virtue in this. Still there is an awful lot to be achieved by disposing others to either help us or accept us. And so I feel that tourism is a desperately needed kind of activity with regard to the Indians. I think that we have got to establish a tourist center, which is as much for the white or more so than it is for the Indians. And the Indians are going to have to reach out and dispose these people to accept them and their values. Now, you know, and I know that the Indians are greatly outnumbered. I believe the ratio is something like 400 to 1 in the United States. It's impossible for one-fourth of one percent of these people to survive without some kind of living relationship or contact with non-Indians, something that is vital and meaningful to the non-Indians, to those who are not of the minority group.

MR. WASSON: You said you had been working with Indians for 30 years. It seem like some of it would rub off on you. We don't want -- well, one thing, I don't want any tourism.

FATHER SCHOENBERG: Well, maybe your misunderstanding me. Let me explain my angle. First, No. 1 --

MR. WASSON: He said accepting us --

MRS. COVINGTON: Let him continue, then ask your questions afterwards.

FATHER SCHOENBERG: I haven't said I have worked with them for 30 years. I said in my contacts with them for 30 years. My contact has been one of traveling around and meeting a lot of the Indian people, especially some of the old leaders and educators, the people who are Indian missionaries, and so on. This has not been a living contact, and I don't want to give anybody the impression that I have lived it. I have not. I have made certain observations by knocking around for 31 years and in these years I have felt that there is not sufficient awareness of the need to dispose non-Indians to accept Indian values. This is all I am saying. Now, with regard to the tourism. I have no idea suggesting that we railroad tourists out to look at the villages as if the Indians were people in zoos. This is not my intention. I find that just as despicable as you would. I find that very unsavory. I wouldn't tolerate it. But by tourism, I mean creating a kind of a tourism away from the Indians where we preserve their dignity and leave them alone, not use them, but use what we have or what we can have. For example, certainly you will all agree that it will hurt the Indians not one bit for tourists to visit the battle site of Wounded Knee. It is a very moving thing to go out there, and if you know a little of the history, to see the site. This is one thing that the Indian Center can do, is to facilitate this sort of thing by promotion, perhaps working with the states, as we have been requested already officially to do by the States of Idaho and Washington. Now, again, don't misunderstand me. I am not suggesting that we are to develop a kind of a tourism which will be in anyway offensive to the Indian people. I am throwing it out for you to discuss. This is all. We are not trying to tell you to do it or tell you that we are going to do it. We are making proposals here.

MRS. COVINGTON: All right. This man (indicating).

MR. WASSON: I am so mad I can't talk. Somebody said that the Indians and whites are different. If the people want to learn, then, they can learn and they can come to us. We want a place set up to do that.

FATHER SCHOENBERG: I don't want to offend, but this is a problem. They haven't done it for 100 years.

MR. McGINNIS: My name is Duane McGinnis of Clallam. Father Schoenberg, I think what he is reacting to is a problem that has, again, developed regarding the interest that non-Indians have taken in the Indian communities. As you well know, Buffalo Bill had Indians recreating certain events in American history at his show. Geronimo was there, Red Cloud and so on and so forth, but the problem is that we are trying to get away from are these stereotypes. Even though you might not --the intention of your tourist program may not be to reinforce the sterotypes, you realize it could be possible, see, and this is the thing, you see. The question I ask is, couldn't you educate the non-Indians to Indian culture with the programs, the six or seven or eight specific objectives that you mentioned earlier, without the tourist trap, you see, because it is dangerous. It could backlash and merely reinforce the stereotypes that Indians are trying to destroy today.

FATHER SCHOENBERG: Well, I can see this. This is constructive, no problem, but on the other hand I think you can see, Duane, that I wasn't proposing something that was, per se, odious either.

MRS. COVINGTON: Let me put this out. Last year when we had our conference here, we had several Indians that were hung between here and Pullman, that were in a way brutally handled. And when we went to that site -- and these happened to be my ancestors, we talked about them. Now, maybe this is the type of tourism that you could say, "This is history. There is -- what is that? -- George Forklight over here." All right, these people came here, and this is what happened. This is the little monument that the little historical society put out for them. We would know where they were. Now, maybe this type of tourism is the type that we could take a look at, but I sure wouldn't put on my feathers and go out and jump around and show the war dance to a few tourists to look at me. I said that at our board meeting when they brought this up. I said that, I know for me it is completely out.

FATHER SCHOENBERG: We don't intend anything like that.

MRS. HILLAIRE: Actually, I think we are really hitting on a very specific situation that has created the problem that's brought us here today, and that is, it's much easier to face a paper doll that is the echo of what the Indians have been, than it is to confront Indians in the idea of participation. I don't think that the good Father's attitude would be as unemotional when he is talking about this idea of tourism if he had gone through what we have in the past. It has been really a very undignified thing to -- every time you walk down the street -- see the blood curdling pictures of the American Indian in the wild west. It has added insult to injury. Then as Mrs. Covington said, to be subjected to putting on feathers and going and jumping around to actually make people aware that we are Indians -- I think all we are saying here is that there are alternatives. I think if you could read the script, you will probably find out that there is a grand potential in these Indians that are here. There is a lot that they can contribute to even your dedicated, fulfilled, monumental task of gathering their history. They are here to extend their friendship to you. Friendship is not like war. We have had wars before. We have had resolutions before. But what we are going to have here, if this works out, is a partnership, born in the respect of each other as part of humanity, not all of humanity extending its hand out to somebody that is less than human, but as we are together here, we represent humanity, and within that representation we have to recognize that there are significant differences. When you say tourism, it has some very heart-expressed feelings from our point of view, and I think, as Indians, we can no longer take the connotation of tourism that we have suffered through. On the other hand, we are willing to suffer through more if suffering through that brings us in your eyes respect and understanding as your partner in a work that will make both of us better, a better understanding in a working relationship with you. I am quite sure it will make me a better person, but it will not work unless that goes vice versa. You can see the fact of our humanity reflected in my making you in understanding a better person. And until this thing goes both ways, we are in the same cage as the Wild Bill Hickok stuff that we have faced these years of our season of discontent.

I think all we are saying here is we want out of that cage, and I think the proposal, everything that we have said, these charts, everything this meeting has come to discuss and to consider and to commit people to is spelled in one word, participation through team work. It's going to take both of us; you with your kind of potentialities, and the Indians with theirs. Until those are recognized as equivalencies, we are not going to be going forward. We are always going to be stepping backward, you in your chronic dominion and we in our subjective submission. We know, and we are here to witness to you, that that hasn't worked. I think that is all. If this conference carries one thing home, it will be that voice that we have expressed that we want out of the cage, out of the silent partnership on the papier-mache billboards of yesteryear, and we want to get into the game in terms of our potential to make the moves, and then the consequences of the responsibilities can be accepted by us. But until that gap is forged by your understanding with us, we will never make the grade.

FATHER SCHOENBERG: I agree with everything there. In fact, that is why I make the suggestions. I have made them in honestly, and there was certainly no intention of putting people back in the cages. In fact, quite the contrary, as I have already explained.

MRS. COVINGTON: Our proposal -- I think what I mentioned would probably bring honor to people in that area that were hung, and if the story were told truthfully, I think both sides, the whites and the Indians, would understand why these things happened and who were traitors. Not all Indians were traitors, nor were all the white people traitors. So maybe this type of tourism, I might go along, but other than that, I don't think I would be too happy with it. Alex Sherwood, did you want to say a few words while we were talking?

MR. SHERWOOD: I will just let it go. Thank you.

MRS. COVINGTON: Ernie Bighorn.

MR. BIGHORN: Just the feeling I have -- I am concerned with what's happening here, the dialogue. As an Indian person from an Indian reservation, I feel that I am being put in a position, like you are trying to do something to me. I don't know, maybe I am wrong. That is just the feeling I get, and you are on a different plane and the Indians are down here like little children. I don't like to be in that position, because we have been in that position for a long time, and I would really just much rather be on even keel. There seems to be a lack of communication and understanding. I just thought maybe I would express that as a feeling that I do have. I don't know, maybe I am wrong, but that is what I feel about it.

MRS. COVINGTON: Go ahead.

FATHER SCHOENBERG: Well, of course, what I talked about today is an area of development, the kind of a professional development that not many Indians are involved in. Perhaps you got the impression this way, because I was talking at least in a quasi-professional way about these matters as I would with any group that I was just simply trying to communicate certain ideas to that have been developed over a period of years from a professional viewpoint. I don't know of anybody of Indian descent who has been in this kind of work. If I knew, he would have my job tomorrow, and I would be in other work as of tomorrow. I mean, this is a very professional kind of work, and perhaps in talking about it, I gave the impression that I am talking about something that I am superior in. That is unintended, of course.

MR. BIGHORN: I have a masters degree in Indian education, and I have worked with Indians all my life.

FATHER SCHOENBERG: I don't mean to say that is --

MR. BIGHORN: I feel like I am a professional too.

FATHER SCHOENBERG: You are, and in that I respect you, but what I am talking about here in a professional way is something that relates to research programming and careful work. I think -- I am not sure, but I think I am still the only accredited archivist in the State of Washington. I know I was for 20 years. I am not saying that gives me a right to speak down to anybody. It doesn't, but that is all I am speaking about, is what pertains to the professional field.

MRS. COVINGTON: Before we lose our team work that we started out with here -- (laughter), do you have a question here related to what we are speaking of?

MR. PEARL: I think I do, I am not exactly sure how I am going to put that -- I am Art Pearl. I will put it back to some question I had this morning. I think some of the concerns that some of us have -- maybe putting it into some sense, what the resolution meant: In order to deal with what you call non-offensive tourism -- tourism is a very offensive term to me, too. I think I can think of no way that it can be put in with dignity, but that may be my problem. I am sure I would have different ways of looking at the world. But there are a number of things that displease me in the way the conversation has moved. Even if we were to do some of the things you suggest, which would allow people to get some sort of picture of the history of past injustices, that makes no sense unless we put it in the context of present injustices, and the present injustices that we seem to always want to overlook in education and go back and say, "Aren't we better than we once were?" Well, that isn't going to help until such time as we look at the present and the way of living injustice. I think I feel it's not the job of the native American to deal with the racism of us unwelcome intruders. That is our job. That is what we should be doing. It's we who created these injustices, we who developed these racist institutions. It's our institution that makes it possible for you to be the only archivist. It's our institution that makes it possible for there to be such gross underrepresentation in curriculum and in faculties and in credentials. It's our injustices that -- even how we deal with credentialing which gives people more credit for what they are than what they know. So that we end up insisting that we are the only owners of truth. Now, these are the kinds of questions that I think we have to look back on. Now, one way of looking at it is to create a Northwest Indian Center that is a Northwest Indian Center and becomes a place where Indians can represent the past in the context of present problems and look for future solutions. That way I think we can -- it ties in this afternoon's discussion with this morning, and I guess I have to do it with my -- I can only deal with so much ambiguity and I fall apart, so I have to sort of pull it back together. If we can do it that way and if we can see that our job is to deal with current injustice -- and we do have current injustice. It's awfully easy to discuss all the institutions that we are affiliated with. I am not here to criticize. The University of Oregon has all the problems everybody else has, and we have made all the kinds of mistakes. I have attacked racism in the University of Oregon, and my colleagues have told me that I have undermined the standards of the University. I am perfectly willing to undermine the standards if only it had any. Don't call those race classifications an ethnic basis standard; they are not standards. And until we look at ourselves in the context of these injustices, I think we are not going to get the full benefit of the discussion. I guess I have talked again, and I said I wasn't.

MRS. COVINGTON: I think we have hit on some of the points that were discussed this morning and are being discussed. We are not going to get the full benefit of our work on our resolution that we passed. Actually, I think it is ending up in a resolution. Father Schoenberg didn't say that he would consider it or that this was a good thing that we did this thing, pass this resolution, so we are in the same status we were before, but we do let you know this is what we like. And I think you are saying -- you have been saying this is what you would like us to do.

FATHER SCHOENBERG: Exactly, Lucy. Let me get this straight and put it on the record. This conference is called for the Indian people to come here, and educators also, to tell us what they think and what their priorities are. If we have given you the impression that we are telling you what's what, there was no intention of this. I simply said, here are some things that we'd like to do. These are things we have thought about, and we have thought about them, because we have had the time and the opportunity to know what we can do, and we are putting them out for you people to discuss. And we do expect you to take votes and set up priorities for us. This was, as I understood Mrs. Schierbeck, the primary purpose of the conference, to discuss the useableness, the function of P.N.I.C. in the educational program and what you want us to do, what your priorities are. I cannot guarantee they will be done in detail, because we are limited, of course, in terms of time and staff and money, but we will do all we can do. You tell us what to do. Now, for example, you express your unhappiness with the tourism. Fine, let's put it on the record. We should use that term. If we are going to develop any kind of a so-called tourist program, let's do it the way you want it done; that is the point.

MRS. BARNES: Sara Barnes. I don't hear the option of not doing something that, in fact, you feel you might be able to do.

FATHER SCHOENBERG: The option is there.

MRS. BARNES: But we don't hear that you might be able to do it.

FATHER SCHOENBERG: I just haven't made everything explicit that is in my mind. If you tell us not to do something, we are not going to do it.

MR. HOLLOW: Tony Hollow. I don't think tourism is a right word, and probably this is a misleading thing. I think what Father Schoenberg probably is referring to: As all you Indians know, we have been bomb-blasted all these years with propoganda, and I think the constitution is such that we cannot suppress it. That is their constitutional right. So the only thing we can do is fight back with contra-brainwashing, propoganda, and I think this is what he is referring to. I think we should bring it to the attention -- I know there is a lot of ideas, a lot of contacts with white people. I have a lot, and in my contacts, when I speak about Wounded Knee, for example, they have no conception of what I am talking about. When I explain to them, it makes a lot of difference on their outlook in life, the way they feel about Indians. I think this is what he is talking about.

MRS. COVINGTON: I think this is what I am saying here. We have heros over here that the whites people don't know, but I know, and the people that are connected in this massacre -- you might as well say it, a hanging -- but all these people are heros, and I think people should know about it, that we have heros right over here that are not recognized or don't have monuments, which should be erected, and they should be respected for giving their lives for the little pieces of lands we have now.

FATHER SCHOENBERG: I just wonder how many people here have been out to that monument or out to that site?

MRS. COVINGTON: I have been there.

FATHER SCHOENBERG: I have been there twice, and I have brought other people to show them and tell them the story.

MRS. COVINGTON: Those are my ancestors. I am still a little bit shook up to talk about it.

MR. OLIVER: I'd like to comment on the priorities of the collection. Mention was made of the collection of Navajo rugs. I have worked in the southwest, and am quite familiar with a very excellent number of collectors and places in which are housed some very fine southwest Indian culture items. I bring this point up perhaps in the sense that in expense to collect, space to house, to attempt to go out of the geographical area of the Pacific Northwest and include Navajo rugs -- might not some other plan that the Center would concentrate, if it's the Pacific Northwest Center, on northwest culture and stay within the geographical area and then cooperate with museums in the southwest, like Santa Fe, Albuquerque

Tucson, and Flagstaff. The Hopis and the Zunis have very fine baskets. Certainly they would enjoy an exchange. Rather than collect original items here, have Pacific Northwest items with which to travel to the southwest and exchange for southwest items. Then you would get a complete display of items from that region. Do you see what I am trying to say, concentrate in this area and then exchange with these people for their Navajo rugs.

FATHER SCHOENBERG: That is a point that has often been discussed by us, including Indians. Let me tell you the things behind it. The rugs were gifts,by the way. Some of the Indian people here feel this way: They say, "Well, our children aren't going to get down to the southwest, at least not for a long time maybe, and they ought to see some of these things." I mean, they are a great work of art. They are one of the original works of art that the Indians have made as a contribution, and they are very enriching. It is true that our young Indian children in this area should have a chance to see them more than once. Secondly, the building is very large. It has 28 galleries in addition to the peripheral display area, and it has been often suggested to us that if we concentrate on, say, Columbia Plateau, you can include Northwest Coast, Alaska Plains, and Columbia Plateau, that there can be a certain monotony. It's just too big for all of this. You have got to have more. And so it's been thought we should widen the extent and scope of the display area to include southwest. We have a certain amount of southwest paintings, and since it's big enough and since people do get tired of just looking at all plateau and all this -- on the other hand, we certainly -- we should -- there is no question -- specialize in plateau, plains -- even less plains perhaps, because there are plains' museums nearby. Northwest Coast is very difficult to get. The greatest Northwest Coast museum in the world is in Russia, and the next greatest is Leningrad -- or parden me, one is Leningrad, the next is Germany, East Germany, is the name of the place. Northwest Coast is very hard to get, and it's very costly. So we are getting what we can.

MRS. COVINGTON: I think you are quite right in that, because I have dropped in a few museums, and when there is variety, you see how the north lives and how the south lives, and you wonder how some of the southern people live, because they had so little. They don't have big skins and things we have up here, as you well know. Any other comments?

MR. KING: I am from the East Coast. It is maybe a little out of context for me to be speaking up, but something I hear here doesn't ring true all the time.

There is a danger in being such a purist artist -- I am an artist, and you got to get the history of the people and have the articles there to refer to to get the history of a people, but I hear you talking about all this stuff. Fine, so long as you don't have it filled up. If you are a artist, you can become such a purist -- some people are this way -- that they are always making more artifacts and sticking them in museums. There are other artists, however, that use the traditions then with their own creativity, working with their own generation, and they create something of today. I am speaking of a live Indian whom I am much more interested in than the dead one.

MRS. COVINGTON: Mary?

MRS. HILLAIRE: Mary Hillaire. I'd like to follow that with, again, I think you have hit on something that maybe Alex didn't really want to pose any ripples about,and I think it's something that we seem to be on dead center with in terms of trying to ally ourselves in the diversity that we bring to teamwork. You know, it's awfully hard for a god to get geared up with a non-god, and it's very difficult for a giant to see that a Pygmy might help him, but it is possible. I think we have a little fairy tale about a lion and a mouse that indicates this quite graphically, and I have a hunch one of the things that we would really like to do here is really sit and cuss each other out, so that we can then come together. This is the fashion of the American love syndrome. You know, you come together, and you cuss each other out a little closer, but this only is a residual of the fantasy that war and revolution will capture the future of this country. I think we are here to say it will not, and we are here to propose that the only thing that will help us endure is that if each of us takes the responsibility not to demand or protect himself, but to give that sanctity of protection for the survival of another, that we might in return also endure ourselves. That is the issue that is up here, and I don't think at this point in time until we resolve this partnership, we are going to see this facet of our way of living. I think we are capable of peace. I do not think we can beat it into one another, although we have tried for these long years, which is an example of the hanging. It didn't get us any closer. The battle grounds that you like to preserve, they didn't get us any closer. What is getting us closer today is to see how far apart we are right here. And I think probably -- and again, maybe this should be a proposal to this whole conference, can we as individuals take the high risk of saying that we will be willing and able to work together. And if we say this, will this conference, and indeed will you individually and each of you individually, say, out of this conference if we have one priority. It is to reflect what we have been trying to do here, it's to symbolize the partnership. Maybe informing a permanent educational committee, that will result from the membership of this enterprising conference. So that we can seal the bargain that we have not really been able to come close enough together to finalize in our verbiage by something that we are willing to do together rather than something we are willing to say. We have intentions 100 years hence to think about. I think this is the difference. The closer that we are involved in here is an action. What are we in this conference willing to do together that both of us might have the opportunity to contribute something in which all of us will benefit.

FATHER SCHOENBERG: Thanks, Mary. I think that is very appropriate, and I agree with every word, and I would like to say that some years ago I did suggest that we have a permanent committee working with Father Connolly and the leadership division. And I suggested also that it be all Indian if possible, and I would like to see out of this conference a committee of that kind set up. I'd like to see that committee set up specific times for meetings, and function on a very regular, solid basis, you know. Certainly you have my wholehearted approval on that, and I am sure the approval of the whole board. Now, another point I'd like to make, which may be the last, I don't know, it's getting late, and it's this. I think we are closer than we realize. I think we are closer than we realize. Duane is up there shaking his head. I think it's right. Many things that Duane said yesterday I agreed with heartily. I agreed with a lot that he said today and a lot of what was said. And a lot that I said here was thrown at for your discussion and your decision. Maybe I am acting defensively, but the kind of reaction of a lot of people here is the same. Perhaps this is what is generating the apparent farness apart. I think that my thinking is much closer to a lot of people here than they realize. It's taken from a different point of view. I can't change it. I happen to be non-Indian, and if you let your hangups about non-Indians, and if I let my hangups about Indians, get in the way, then there is bound to be a feeling of difference that is really very wide, but it isn't.

MRS. COVINGTON: Very good. I think that last suggestion is one of the best that I have heard, because the Father has worked with Indians and practically lived with them and everything. I think he is closer to them as a white man to Indians than very few people that I know. I think what we have to do is get together in this feeling right now. I am going to turn this meeting back to Betty.

(Discussion off the record.)

MRS. DRUMHELLER: We will adjourn for today until tomorrow morning.

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MORNING SESSION

10:45 a.m.
Sunday
August 8, 1971

MRS. DRUMHELLER: There is a little bit of background noise in here, but I still think we will be more comfortable here at the tables than if we went back over, and perhaps a little cooler, too. So I will ask that when you are making some remarks that you -- if your voice carries so that the reporters can hear, you may stay where you are. If not, if you would just take a few steps up closer to the reporters, so they can hear you. Also, a reminder again: Be sure to state your names so that they can have it for the transcription that they will make. Okay. We have been passing the notes from the blackboard yesterday morning where we started to set priorities that we really wanted to go into. Is ther anyone who does not have a copy of this?

(Discussion off the record.)

Is there anyone else who does not have a copy of this? All right.

Let's proceed with the discussion of these priorities. Now, I know that in everyone's mind is the resolution and what effect it might have on how we procee and whether and under what kind of an organization, and

and so on. But let's assume that the trustees accept the resolution, so that we will at least be able to set some priorities for what we really do want to study. Then after we resolve these priorities, let's go ahead with the discussion as to how we would form, A, if the trustees accept the resolution and, B, if they do not, so that we can make sure that we keep a unified education thrust going in the area. So let's proceed on discussion of the priorities then assuming that the trustees will accept the resolution. You had a chance to read down these. To the best of your recollection, did I get it off the blackboard right? Okay. Is there anything I left out of No. 1, communication. Under communication, communication by establishing a newspaper so that we can keep ourselves informed of what programs are doing and all the types of things that we discussed yesterday, where we could communicate successes and failures so that if someone gets a program going that really works -- we were discussing a couple of those this morning, the type of thing, for example, where maybe the student who is a sophomore or junior in college could help an incoming freshman by showing him the ropes, that type of thing, communicating successes in programs that work. We talked about summer and special programs, a lot from Emery Gray and his experiences at the University of Montana. We talked about how they went to high schools and so forth. These things would be discussed by a committee that we might set up here. All of the recommendations that we talked about, what we have in the transcription on discussion on these points, they could make use of. They could add to these, and that is the sort of thing, but that would be the work of that type of committee.

The second one -- we combined what we had up on the board -- is No. 2 and 4, Indian values, definition of Indian values, agreements, and, again, back to communicating those. We talked about methods to investigate, negotiate, and communicate Indian values to the people who are setting some policies and setting up some directions. Tandy Wilbur?

MR. WILBUR: I would change that heading from just plain Indian values to contracting or conflicting values, because this is where the problem comes, not just plain talk about any values, but the conflicting values between the Indian and the white society values that were taught to them.

MRS. DRUMHELLER: Okay. A proposal has been made by Tandy Wilbur that instead of just calling this committee Indian values, that the title of it should be conflicting values. You said something else, Tandy, conflicting and what?

MR. WILBUR: Contrasting.

MRS. DRUMHELLER: Conflicting and contrasting values.

MRS. HILLAIRE: Well, it seems to me that the one thing that seems to be barring us from doing anything constructive on this interpersonal relationship phase of our association is the fact that we threaten one another too much, and maybe contradiction would be too much of a threatening obstacle for white people to overcome. So why don't we say -- rather than conflicting values, because values have an equivalency, why can't we say significantly different values?

MR. WILBUR: Maybe I should point out what I mean on just one set of values, for instance, when I say they conflict, because they do conflict. The Indians, before the white man ever came here, he never had any reason for material things in life. He didn't have no reason to accumulate, and rather than just keep it to himself and horde it like in the white society, they shared it with one another. This is a conflict with the kind of thing we are teaching our Indian children, to go to school and learn how to earn money, and learn how to bank it, and how to keep it and horde it. This is a conflict between the two different kinds. This is just one. For heavens sake, there are dozens more.

MRS. DRUMHELLER: I think what we are trying to get to here is we will know what we mean by communication committee. We will know the directions that we want the communication committee to go by what we have had reported, from all of our discussions, plus some of your outlines here. I think what we are talking about now is the title of what we want to call this committee, which will look at Indian values, we have so that we would just simply be able to call it this committee. And if it is possible to have some more discussion on something -- communications committee is relatively easy to understand. Indian value committee probably is not a very good title for a committee, you know, just like this. So what we need here is the title for a committee that we would want set up to do the things that we have been talking about, having them do what Mary has just talked about and do more about what Tandy has talked a little more about. So I think that is what we need. What could we call a committee like that?

FATHER CONNOLLY: Use the word variation of values.

MRS. HILLAIRE: But you know, the thing of it is we have to cut ourselves apart from one another, and it seems to me as though, you know -- I hate to get pickish, but I think this agreement -- you know, we could care less what the white people -- whether the white people agree to our values. We still hold those values, and the separation between us indicates this, as the valid space in our togetherness that will allow us as human beings to negotiate. This is the validity of that separation. So it can't even appear to have a continuance. Our values are different in the relation to how we express ourselves, and then there is a bar. Then the white people, you know -- on the other hand, we have not touched their values. All we have done is ask that they recognize ours.

MR. LEONARD: Denny Leonard. There was a significant thing a fellow said in our reservation. We were having a teacher orientation. Each time we would ask a teacher about how he felt about Indian students on our reservation, he would say, "They are all individuals. We treat them as individuals." But as time came to pass, when they started toteach, we found that the teachers have very little knowledge about things like the round dance, one of the basic things in Indian life. They have the audacity to say that they know what an individual is when they don't even know the cultural background of our reservation, of our people, the significant values that the Indian people have that are different. And if they are different, they should not be in the same continuum as the values the teachers were telling that they knew about.

MRS. DRUMHELLER: Denny, are you then suggesting that the title of this committee and the directions it might take would be best defined perhaps by "Significant Indian Values"?

UNKNOWN. They are all significant.

MRS. DRUMHELLER: Significant values, significant differences between Indian values and other values?

MRS. COVINGTON: May I bring something up. What I say might help. You take our youth camp. The youth camp director evidently thinks that war dance singing can be played any time. To me, when I grew up, there were certain songs that are only sung, or certain dances, for certain things. When you play that at a mealtime, that is absolutely wrong to me, completely wrong. There are other songs that fit in. Those are some differences. Maybe you could get something from that. Evidently that person thinks that without validity and real understanding of certain Indian songs. None of the Indian songs are composed. Somewhere, sometime, through some power or something these songs originated, so they are very valuable, and when and why you use them. So this would be one maybe you could think of, and see how you would want to define your Indian values.

MR. WILBUR: Let me clarify my statement again. When I made my position, I am not trying to divide a line or trying to force any group or any segment of American society to say this is better than the other or anything like that. I thought we were concerned here -- our primary concern was, why are our children dropping out from school, and what are the causes. I feel very strongly that the causes in many, many instances are because of these conflicting values from which they come entering into a new world with new contrasting values which they do not -- the teachers do not know how to amalgamate or something so that they can gain the most out of his education. I am not trying to -- I don't think we should try to say this is a better value than that value or anything like that. We are trying to figure out what is good for an Indian child. God knows, they are all contrasting. What Lucy said, you take any Western Washington Indian, he will tell you just exactly the same thing. The value in ceremonial songs is because the Indian lived intuitively. They did not live analytically like American society today. The difference right there is tremendous, and we have got to understand these kinds of things and know how to treat them before we can ever correct the educational system.

MRS. DRUMHELLER: I think that is right,

Tandy, and I think what we are trying to do here is to describe an area in which we want to do some concentrated study and work in order to compile these things, and then to communicate them to the people who have to know in teacher training, in administration, all these things that we are talking about. The only problem that I am having -- I don't know if problem is the word to put it into -- is what title for this type of operation is best. We have Indian values, significant Indian values, differences between Indian values and other values.

MR. WILBUR: That might be a compromise right there that would actually say the same thing. I don't care what words you use, but we want to bring out these facts, look at cold facts as they are in order to help what we are trying to do. Difference of values sounds okay to me.

MRS. DRUMHELLER: You want just values committee?

MR. WILBUR: Well, no, different, I think something in there. You have got to have something in there to help.

MRS. DRUMHELLER: Marjorie Hill. Differences in values?

MRS. HILL: Differences of values.

MRS. DRUMHELLER: Differences of values.

Gilbert Minthorn.

MR. MINTHORN: I think that is a real good idea, because my differences from Oregon are different from the differences in Washington State and Montana and Idaho. I think that is a real good idea, because I came to this conference, and I have gotten some ideas from the people from Idaho, Montana, and Washington. I am going to take them home and try to incorporate them into my educational program. I think the difference here in values is a real good idea, like Marjorie Hill proposed.

MRS. DRUMHELLER: All right. The concept that we have now is that this committee should be called the committee to determine, discuss, outline, compile, define, clarify -- a committee which will define and clarify the differences in Indian values. John Wasson.

MR. WASSON: May I suggest that a committee also be set up that would try to do all these same words you were using on Indian conferences, because there is so much money just spent on this conference. That money would get 180 students into college and keep them there for a year.

MRS. DRUMHELLER: I am looking for the one that is the next one down that the funding be incorporated into, John, and that is very good, that is very good. As we sort of conclude this, the first committee, we know that we have got to have one that is going into communication. Now, let's set the one here on clarification. What did we just say, clarification?

UNKNOWN: Definition.

MRS. DRUMHELLER: And definition of the differences in Indian values -- of Indian values? -- of Indian values, differences in values.

MR. LEONARD: Of Indian values.

MRS. DRUMHELLER: One at a time, so that we have this on the record.

MR. LEONARD: Well, I just want to have this clarified, because I thought we were trying to establish and define the difference between white and non-white. The trouble we are having in school is we have to orient teachers,because they have different values. But we have three tribes that have three different values. We have similar values in our three tribes, but they are not as similar as the white values. When you travel, it's pretty evident that the Indian values are the same.

MRS. DRUMHELLER: Clarification and definition of value differences, differences in values between Indians and non-Indians, is that it?

MRS. HILLAIRE: It seems as though the first job is to establish Indian values. As he said, his tribe and the several other tribes that are represented here have differences in value. This can come into what Mr. Wilbur was saying, into contradictory differences between Indians and whites. I think here the Indians can't take the position of trying to do anything between the Indian and white values until they get to the point where we can all face an understanding of the construction of our own values. I have talked to a lot of people, and one of the things that I am going to try to do in a paper that I am going to try to write is to identify -- and I have identified four. I have found in every case that I have talked with people that there is a significant difference in value that constitutes the Indians' relationship to the land. In all cases there are differences within Indians, but they do have a priority in their relationships to the land basis. Secondly, there is a significant difference among Indians, but I think there is an established value in how they relate to other people, other Indian tribes and individuals. I think there is a significant difference on how Indians relate to this -- what do you call it? -- idea of work. I think there is a significant difference on what Indians will take for work or the idea of an exchange. These are values that are universal in humanity, but have a significantly different orientation from the Indian's point of view. I think these are the kinds of differences we must establish if we are going to come up to a solemn committment to a partnership.

MRS. DRUMHELLER: So we are trying to take that concept and put it into the hands of a group of people who will really go into it in depth and report it back so that we can start communicating it and making some changes where possible and where necessary. Lucy had something to add to that, then Tom Connolly.

MRS. COVINGTON: Well, I think that is a pretty big order. I will tell you why it is. I belong to different bands of people, and each band has a different value. I know each one of them. I have to act differently when I go to this one, for their tradition or custom is just a little different from my mother's or my father's, and so forth. So if we have to go into that, that would take quite a time. But I think probably if you get to different speaking tribes and make these exchanges -- you know what I am talking about -- with the Umatilla and the Nez Perce and all the others, you know that the differences -- I can go there and I know what they are going to do, because I am a part of them. But if I go to the coast, although maybe I have some background from there, I am completely in the dark about your customs, because it is different. But I think if we are going to go into every person, every tribe, that is one of the biggest orders you can make because of my own background.

MRS. HILLAIRE: Incidentally, and I don't know but maybe I am wrong here, but I think there is a difference between custom and value.

MR. WILBUR: That is what you are getting into. Betty, I'd like to say I think we are getting way out of line here. Every tribe has a different custom, from one tribe to another. It has a custom for a different purpose and things like that. We all realize this, but I think we do have some paramount issues. If you go to the southwest, if you got to the Western Washington Indians, that love for nature is the same. The love for land is the same. It is just exactly the same principle idea. Maybe they do it and express it a different way, but the value is the same, you see. And the same thing with sharing with one another their material things like the potlatches used in many, many different parts of the country and different ways of sharing things together, food and meterial things. The white man's way, the society we are in now, is entirely in contrast for this. You have to try to make all you can get, earn all you can get, and save as much as you can and give as little as possible. Anyway -- except when you go to church, then give all you can. But these are where we are getting into a conflict ourselves. Now, because we are bringing in this custom, which is different from what our granddads did. We are different in those certain things, but there are some paramount values that have a deep effect on Indian children, because it's in their heritage, and they don't even know that in most cases. They go to school, and they don't realize why they react themselves. If you quiz them, they wouldn't know, but it's in them, in the system, so here it is.

MRS. DRUMHELLER: Then maybe what we are saying is that the teacher in the classroom has to know the overall values, and in the particular school he is in, he has to know the custom of the area.

MR. WILBUR: He doesn't have to know the customs in the area.

MRS. DRUMHELLER: We won't try to summarize that.

MRS. HILLAIRE: You can ad-lib that, you know. If you are in any way hospitable, you are going to allow the other person to have an equal course in the conversation, so the customs can be absorbed through understanding of humanity. But the values, you know, it's just like saying we can cut truth in half, and it's impossible to do that. You either have truth and believe in it, which is a value, you have a value, and there are very distinctive values that the Indians hold in a universal way. Once you get ahold of these, then you can do all these modifications and emphases that are necessary.

MRS. DRUMHELLER: So the universal values are the things that we have just been talking about here. Tom and then David.

FATHER CONNOLLY: I was just going to suggest that it seems like the whole group is trying to do the work of the committee, and it might be easier just for the committee on Indian values -- like you suggested, let the committee hammer out these ideas.

MRS. DRUMHELLER: Dave was next.

MR. MILES: We have thrashed this around for about two days now, but one of the basic -- to establish a basic value, we must have cooperation, which I have from just hearing your discussions. If you don't cooperate, your values will become nil, it's nothing. So in this committee that we have now, I know in your reservations how hard it is to get a member on the school board or faculty. We have Lapwai High School with 19 teachers and only one Indian certified teacher. Now, you can see that line demarcation between, you know, non-Indians and Indians. What I have found through some hard experience is this: If you do not cooperate among the Indians or non-Indians, your values become nothing. They are just nil, so here we are trying to establish some values. Well, what are we going to do about it? I think if you put this in the hands of a committee, to select a committee -- or you have already selected a committee. Let them do it. I was just talking to Mary before we met this morning. That is one thing that is lacking, cooperation, unity. One thing I know is the other day there were no professors here from Gonzaga University. I guess maybe they don't care whether we have a meeting or not. There is a lack of attendance of those who are interested in education, and if they are interested in our Indian education, then what should we do then. I am looking at it from the standpoint of a non-white person. So in order to establish values we got to be cooperative. We got to unite together, and so forth and so on.

MRS. DRUMHELLER: Dick Iverson.

MR. IVERSON: I don't know how to say this. I think this group ought to deal with the thing Father just raised, that time is running out. I am confused in my own mind, Mr. Chairman. You know, where are you going from here, under what auspices are you operating, how do you intend to meet. We spent two days, and two days before, labeling all kinds of things that need to be dealt with. Now, we are going back over the same kinds of processes again. It seems to me from my viewpoint that we are not -- you have got to become now somewhat task-oriented, and I don't know how you intend to meet today or intend to do these things, but you are much better off breaking into groups of people who have interests. Let that group define something, but a group this large is simply not going to get this any place.

MRS. DRUMHELLER: Well, Dick, we spent a lot of time coming to these areas that we feel are the highest priorities. What we are doing now is saying, yes indeed, these are the priorities. They are communications, something about values, whatever we want to call it, and we have a couple of more on the list. What we are trying to determine here is what, in fact, are those areas. Then what I hope we could come to would be a task assumption, task orientation to determine then, and that would be the next thing after we decide what it is, to say, "All right. We want to meet once a month, or we want to meet once every two months. We want to meet in such and such a place," or whatever. Once the committees are set up, there would be people who would be most interested in certain ones of these and would volunteer to serve on them so that we can start moving forward.

MR. IVERSON: Well, then, my suggestion would be, why don't you figure that out first so that --

MRS. DRUMHELLER: I did when I started.

MR. IVERSON: But it's not been organized to my knowledge, because -- is everybody else except me aware of how you are going to proceed from this point on? It's a very, very general, nebulous thing in my mind in terms of your getting together. Who was going to get together? There are finances, and these are the things you should be dealing with at this point in time instead of continuing with the rhetoric that we have had for the last four days. I don't say that is not of value, but I am just saying that now comes the time that you better get some structure, or I don't see where you are going.

MRS. DRUMHELLER: That is exactly what we are doing is determining what we are to do and how we are going to do it.

MR. IVERSON: Well, then, I misunderstood the conversation.

MRS. DRUMHELLER: Precisely that. Richard Falknor.

MR. FALKNOR: Excuse me. I have to leave very shortly, but I wanted to make a couple of points before I left. First, in terms of priorities: Certainly in terms of priorities, if the congressional delegation is going to do anything, we have to have very explicit concrete priorities. They must be manageable priorities, and not, as Dr. Iverson has said, rhetorical priorities. The priorities, however, must be Indian priorities. They can't be our priorities. In this regard let me, however, say a couple of things that I think the conference has wandered from a bit. This a conference in developing higher education curriculum, and while I think it's extremely valuable to discuss Indian and Non-Indian values, this must be focused in some very concrete higher education curriculum. Now, Saul Blackman, a number of you remember from the pre-conference, kept using the phrase, "What happened during the period between Wounded Knee and Alcatraz?" He often referred to the Indian removal, and this kind of history is valuable perhaps. But let me just suggest a couple of other things, and if it doesn't meet Indian priorities, then perhaps you can come up with some better examples. But simply one thing: Indian children need to be taught in high schools -- how do we teach teachers in the community colleges and universities to set up relevant courses in Indian history, and but that I mean use the case study method which I haven't heard discussed at all. Let me give you just two possible case studies, which are very relevant. One is the Colville Restoration Act and how the tribe has been forced to adopt it. That is still very relevant. The other is how Indian water rights were badly abridged in the Yakima area and the use of materials that we could certainly get you on the Ahtanum controversy. You could think of many other specific case studies to give the Indian student a means of understanding how he got to where he is, why his rights were abridged, how he could collect material to understand these things, and what his remedies are.

Most important of all, however, I must emphasize -- yesterday you passed a resolution in which you stated your desire that the controlling directorate of the P.N.I.C. primarily be two-thirds Indian. We must know timely whether you are serious about this. When I say serious, I mean whether you plan in the next few weeks in a consorted campaign to implement it or whether it was merely rhetoric or whether you feel it is infeasible -- a good idea, but infeasible -- and instead you would like to set up your own institute of Indian studies serving the Inland Empire. This we must know very quickly because we can't then make any decisions on representing you or representing P.N.I.C. or anyone else. This is something that neither Indian or non-Indian can cop out on. You either have to come to a decision on it in the next two weeks, or we just have to chalk it up as rhetoric. We are not taking a position. It's up to the Indian people here as to what they want to do. The only obligation you have to your elected representative is, for God's sake, tell us, is it rhetoric, you know? Is it just talk, or are you serious? Please let us know soon which way you want to go.

Any way you want to go to meet Indian priorities is fine with us, but please do it, whichever way you go. I just want to emphasize that as much as possible. I don't think that we can pass a resolution like that -- the Indian people can pass a resolution like that and then sort of go off and reflect on it for six months, because then it becomes a dead issue like that awful termination issue, an issue that ties up for years doing anything on any real substantial concrete matters. Like Dr. Iverson was talking about, we must talk about concrete matters of the higher education curriculum of young Indian children in the best sense of the word, how to control our own destiny. What I guess we want to know from you is what are you guys going to do right now in terms of helping your kids control their own destiny, and I don't mean in a rhetorical way, but in a concrete resource-allocation way, in tangible ways, in little incremental ways? And I guess what we're saying overall, and this is certainly my boss's message on Indian affairs, is vote, vote, register to vote, participate in local elections, and vote in any other arena that you may deem proper to try to get sufficient standing and power. But if you don't vote, you are not effective.

MRS. HILLAIRE: You know, in kind of response, it seems to me at this point the things that you are talking about are white activities. They have been done to the Indians by whites, and actually all we have been able to do is respond to them in such a way that we survive as a people. That is what we are doing, and we are doing it just as hard as we can.

MR. FALKNOR: Excuse me. Be specific about what I have suggested that is a white activity?

MRS. HILLAIRE: The case studies that you were mentioning --

MR. FALKNOR: You don't have to take our suggestions, but come up with a suggestion.

MRS. HILLAIRE: And you folks haven't heard, which is the response to the poem I keep --

MR. FALKNOR: Well, set up a training program and teach us how to hear. Maybe we need a program to teach us how to hear. Well, do that then.

MRS. HILLAIRE: Until you sit still and listen --

MR. FALKNOR: It's too ad hominem for me to accept.

MRS. HILLAIRE: What will you take as proof? Will we all have to be hanging out here some place in effigy to significantly prove to you that we have done something?

MR. FALKNOR: You don't have to prove anything to us.

MRS. HILLAIRE: You just got through telling us we are going to have to prove something .

MR. FALKNOR: If we are going to be most effective in representing you and your priorities, then let us have some suggestions, some kinds of concrete programs that will be somehow meaningfully your own in teaching them what happened not only in Indian history, in vague unspecific injustices, but in specific recent events that they can relate to their present voting activities. That is the only suggestion.

MRS. HILLAIRE: Well, participation cannot be more direct, and that is what we are asking for. That is the proposal.

MR. FALKNOR: What is our area of this agreement? Would you narrow it and define it?

MRS. HILLAIRE: The thing of it is, there is no area, and what you are asking for is what we are doing real hard. For some reason you are not catching the message.

MRS. DRUMHELLER: If we form a committee here and determine --

MR. FALKNOR: Let me add one thing. We have got too great an opportunity to let it slip away. All I want to do is be super-safe. I am catching the message. I am most impressed by the effort that has gone on here, Mrs. Hillaire, but I want you to win. I want you guys to win, more accurately, I don't want you to lose. I don't want you to make any mistakes and slip. Those are my remarks, and I am afraid that with your sensitivities toward culture, you may overlook the more nitty-gritty and lose. That is my concern. That is what I am really saying at this level. If I am wrong -- I really hope I am wrong, but please don't let it slip. That is all I am saying. Excuse me, Betty.

MRS. DRUMHELLER: Well, I was going to say, Richard, if we here set a committee and go into the statement of Indian values and incorporate that into the things that we asked to be done at the local level and at the congressional level, you then would be in a position to listen to that; is this correct?

MR. FALKNOR: We would be in a position to convey it to the members, but, for God's sake, setting up committees ain't no substitute for coming to grips with that resolution yesterday. This is what I am afraid of. Setting up committees, talking about values and priorities are no substitute for taking a very hard position as to whether you want to implement your resolution yesterday. This is your business and the P.N.I.C.'s business and the trustees' business, or whether you want to set up your own organization. It's completely your own decision. This is a decision on which there are arguments and merits on both sides. We are not taking a position on it, but don't think that setting up committees is a substitute for taking the bull by the horns. I know you are not saying that, Betty.

MRS. DRUMHELLER: No, I am not saying that. If it has a bearing on it, if we establish some concrete priorities of things we want to look at, we will then be able to say to P.N.I.C., "These are the things that we wish to do. These are the things that we know are needed." Then we would be able to say -- and then we can carry on about this resolution and the effect that what we want to do has and how that relates to us.

MR. FALKNOR: That is a question of tactics. My only message is, don't again be decived. It's merely -- that is not what you intend. I think that it ought to be made absolutely clear that setting up committees is no substitute for taking the bull by the horns. Maybe it's unnecessary to say that. If I have been redundant, than I apologize.

MRS. COVINGTON: I want to see if I understand Mr. Falknor. We could sit here and set up a committee, but it will not be recognized by the Pacific Northwest Indian Center board of directors, or we are not a part of it until we are a part of that board. If we are a part of that Indian board that this resolution we passed yesterday was about, that board could then set up the committees. Would that be more effective? Is that what he is saying, or go ahead and do what we want to do here today?

MRS. DRUMHELLER: Well, I think -- I don't know, I'm not going to put in Richard Falknor's mouth, so I think I will let him speak to that.

MR. FALKNOR: I am saying that while it's terribly important to set up committees to define goals so that you can distill the concrete results of this conference from such efforts, while that is terribly important, the central overriding issue is the umbrella under which the committees work. It's whether you decide to implement yesterday's resolution and to go for broke and petition the P.N.I.C. -- because that is what it amounts to -- for two-thirds Indian control on their governing board and ultimately authority, or whether you decide to set up a different kind of an umbrella, your own institute. But if we let this thing hang fire, it will be just like the termination thing hanging fire and tying up any really useful program.

MRS. DRUMHELLER: Okay.

MR. FALKNOR: We are really talking about style here and tactics more than we are talking about anything else.

MRS. DRUMHELLER: That's right, but I think in talking to the individual people who have attended this conference -- they have attended many conferences where there is a report. The report sits on a shelf. We can come out of this conference with some working committees, with a way of communicating what those committees do, whether it's under the P.N.I.C. umbrella or whether it's under something else, we will at least have gone somewhere with this conference, and I don't think one depends on the other. I think we should make our determination of where we want to move and how we want to move and let the umbrella happen.

MR. LEONARD: Denny Leonard. There as Mr. Falknor was talking, I fept feeling like jumping up. Yes, we are going to implement the resolution, you know. We are going to do it, but, you see, I have no way of knowing whether the resolution is going to be implemented or not. And to me, yesterday I was really sad at the time that the resolution was passed when the Father got up and said, "We will consider your resolution," and there in the auditorium were all the Indian people talking about two-thirds Indians on the board, and they had to see about what was going to happen. It just seems logical to me -- I can't answer it, and most of the people here can't answer it, but the board can answer it. We have no say, so I don't know who is directing the question to me. He isn't directing the question to me, but who can answer him, will there be a serious implementation, or will there not.

MRS. DRUMHELLER: It doesn't have to be. We can move ahead with these committees. We can go ahead. If the trustees of the P.N.I.C. accept the resolution, fine, then this whole activity can happen under the Pacific Northwest Indian Center. If they do not, then it will be up to the desires of the Indian people what group they want to work with or whether to form a new one in order to move ahead on this educational job that has to be done.

FATHER CONNOLLY: I think that a lot of these determinations cannot be made right now until these two groups have had chances to work these ideas out, but I would suggest that this fall -- I forget the date right now, but the Annual Northwest Indian Education Conference will be held in Yakima sometime in September -- anybody remember the dates?

UNKNOWN: October.

FATHER CONNOLLY: Those announcements have been sent out to all the tribes of the Northwest Regional Education Conference that is held every year, and at that time we could probably make a further step in having determined which way things are going to go. There could be a special meeting at that group, and a lot of these people will all be there, and we might have some indication from the board of the Pacific Northwest Indian Center at that time if they are disposed to accept the substance of the resolution or not.

MRS. DRUMHELLER: Dick?

MR. IVERSON: Well, it seems to me if the Indian people decide that what they want is P.N.I.C., right now is the time where they can begin to consider the kinds of pressure that can be brought to bear to accomplish that. It seems to me a cop out just to sit back and say, "We have no influence." There are all kinds of pressures, I think, that Indian people can bring to bear on that P.N.I.C.'s board to accomplish what you want. Now, if you decide that is not what you want, then you ought to be talking about organizing some kind of a platform upon which you can speak from. To sit around and develop a program and have no platform upon which -- No. 1, you have to finance it. No.2, you have to speak from it to get the kinds of things you want. That is the crucial issue now. If you want P.N.I.C., what can you do with the kinds of pressures, and I suppose you should even discuss, are there non-Indian pressures that can be brought to bear on the board to accomplish what Indian people if -- and that is the issue you have to deal with, and if you don't deal with that issue, then you are not letting your people determine your own destiny. It seems to me.

MRS. DRUMHELLER: Hank?

MR. SIJOHN: I appreciate the comments that Mr. Iverson made, and I am quite sure his concern is probably as great as mine, but I sincerely believe that at heart I am a little bit closer to the topics and to the subjects which he is trying to endeavor to put across and hammering away at one specific point, and that is financing. That comes later. It is a second priority to me. My first priority is Indian education. Now, we have been called together here through possibly contacts made through my own efforts, but under the sponsorship of P.N.I.C. And to go through and haggle over specific points again like at yesterday's meeting on some of these -- these can be incorporated into many different channels, and it is my own personal estimation that we have got to start this thing at the grass roots, and that is at the tribal level, the educational level, or the educational committee. From this then we have got to employ the various programs, J.O.M. programs 874 to get qualified counselors into these schools even to the special tutoring commitment that I proposed and tried to explain yesterday. These are to help the students themselves. In conjunction with this, I think there is a great deficit of correlation between the secondary level and college level, and I think that it is a standing proposition here now and for this committee to establish the fact that the directors of the Indian education programs at the college level should make some effort to contact the tribes so that there can be better communications between the people and the schools. If we can't implement the programs within the school districts where these trouble spots are, then why can't we go to the top with the Director of Indian Education at Olympia. We can sit here and we can talk and we can quibble about these points, but what is it going to get us if we don't get to the basics for which we were put here at this conference and invited? Now, we are discussing irrelevancies at least as far as getting to the core of this matter of Indian education. Now, I want to propose that if the Pacific Northwest Indian Center is going to be a core of information, a repository of information in booklets and pamphlets, I propose that the tribal council members -- and there are quite a few here -- the Indian educational representatives of the tribes, so that they consider very definitely that they should do something to take a hand in the education of their own children on their own reservation. In conjunction with this, they should see to it that we get Indian counselors, and we have got to fight for these things. You know that. The directors of the Indian education programs in the colleges definitely should establish communication among the various tribes. Now, when you get this thing and stop worrying about funding, the funding, as Mr. Falknor has stated, it's going to come, but we have got to establish these priorities, and these are the priorities that I am talking about.

MR. McGINNIS: I agree with Mr. SiJohn, we need to educate to give the first priority, but it seems that unless the political structures change and shift the P.N.I.C. program, I don't think we are going to get the kind of program that we want. We are not going to be able to dictate what the Indian people want in Indian education unless that two-thirds majority appears on that council or whatever it is called. And I think if we let it go, just let it settle without getting it through, carrying it through, I think there is a good possibility that it will never happen. And that is the whole thing, the reason why the Blacks and the Chicanos and the Indians in this country were treated the way they were, was because of the fact that nobody challenged them. Since people have begun to challenge the racism, and so on, in this country, they have reacted.

I believe personally in compromise, but there is a time and there are certain areas where you can't compromise, and I think this is one of them. Indian programs will not be carried through like we want if we don't have a two-thirds majority on that committee, or whatever it is, to carry out the programs of the educational committees that we set up if it is not directed from the top by Indian thought, Indian acts. How could it possibly be, you know, on the lower echelons, or whatever it is? I hate to keep quibbling about this, but I really think that we shouldn't let this slip.

MR. DAN IYALL: I agree heartily with Henry's statements, but I would like to amend what he said to include not only the tribal Indians, but the urban Indians. Now we have over 2,000 Indians presently living in Spokane, attending the public schools. Some have dropped out, some are not attending school, and I don't know how many in Seattle and in Portland. We have the same problem, so Indian education is just as important to the urban Indian as it is to the reservation Indian.

I am not making any complaints, I made my move years ago, but many programs are designed primarily for reservation Indians, and certainly they have their problems, but I think the urban Indian should be included on this study, these are to occur in the classroom, the teacher is primarily the curriculum. No matter what we think, that teacher is going to teach the way he wants to teach or has been taught to teach, and if we can make these resources available and have priorities and these priorities get into courses of study on the state level, on the various school district levels, where they are readable, understandable, measureable and teachable, then our kids are going to benefit.

I have a daughter that catches all kinds of hell in school because she is the only Indian student in school, and I know exactly what she is going through.

MRS. DRUMHELLER: Dan, in speaking to this, this concept in relationship to what Duane said, how do you see these committees working, with P.N.I.C., or if it is impossible there, how else?

MR. IYALL: Well, I suggest first we work with them, since they are funding this particular conference and they invited us here under a grant under H.E.W., $60,000.00 grant that they are operating with Indians in mind, to help implement the Northwest Indian Center's total program, and education is one phase of it, along with the paintings and architecture and archives, and so on. This is only one phase of it. They are enlisting Indian help, and I would suggest we try to work getting on that board and getting Indian input in on this level.

MRS. DRUMHELLER: What is your view toward going ahead and setting committees today as perhaps the way that might let the board of trustees know the types of things that the Indian people would be interested in?

MR. IYALL: Well, I wish we had done it yesterday. What I mean by that is, these priorities, I think, could have been dealt with in the people here individually in small groups and written their priorities in half a day. I think the sooner the better.

MRS. DRUMHELLER: The sooner the better to continue on this vein of getting those committees going.

Alex had his hand up.

MR. SHERWOOD: Friends and neighbors, fellow members, as you know, I have been here since the beginning of this gathering here and I have been very much confused right from the beginning, because you know me, some of you people know me, that whenever we get together, regardless of what the problem is, you often heard me get up and say a word or two. But from the time I got here until now, until the man that came and visited our reservation got up and said something just a minute ago, Mr. Henry SiJohn, arranged a meeting with the Spokane Tribal Council, which consists of an educational committee, as well. Some of the other tribes have educational committees within your tribal council, but the Spokanes only has three council members, so that responsibility falls onto their laps, too. So when Henry come to our reservation and I met with the tribal council and he presented his intentions, what he wants to do, wants to take it onto himself, which I was very thankful of that part, that he can go around and visit different tribes and make kind of a survey concerning education, not only speaking of colleges and anything like that, the way I understood it was right from the beginning of a child entering to a school up to the college level, which I have been working for my tribe something like 30 years and that is one of my goals right from the time that I accepted the nomination to be on a council, because you are looking at a man with no education at all and that has been my goal, and I thought when Henry got through meeting with us, he said, "We are going to call on you people sometimes when the surveys are all prepared and we are going to get together and put our heads together and come up with some programs concerning Indian children." It doesn't matter as far as the Spokanes is concerned, it don't matter where the Spokane child is at. Just like the gentleman spoke over there, we have quite a few members living here in Spokane. Well, if we come up with something that will help us, help me, to take care of the school children within my jurisdiction, within my authority, well, that is what I am looking for. I'm wondering how these kids here in Spokane, members of my tribe, are getting along, and that is the reason I supported Henry SiJohn to make the survey, and I thought that when we get together here with the rest of the tribal leaders, educational committees, that we are going to come up with something that I can take home and tell the rest of my council, "Here is what come out of this meeting. Now, let's get busy, the rest is up to us," because I always blame myself as a leader of a tribe for not doing my duty, fulfilling my duty by not making studies of what we are talking about or trying to talk about here, but seems like that we talked about one thing, pretty soon we are talking about something else.

I think this conference here or the study or the survey that was made by Mr. SiJohn begins right from this first grade, or maybe even lower than that. What are we going to do with our kids? How are we going to be able to handle them, because it is up to us? Once a program is set up, once the agreement or whatever we have here is set up, that is what I'm going to have to follow, hoping that I can gain or get away from what has been mentioned here, such as a dropout. We do have that problem at home. Probably not as bad as some people put it, but we do have problems within our school. Our school is a public school and, or course, maybe the reason that we don't have as much of a problem as some of the reports that has been made is because we control the school, the students. We have something like over 90 percent Indians going to public school at our school in Wellpinit, and also we control the school board. We have probably almost 100 percent Indians serving on the school board, but at the same time we do have problems and that is the reason I accepted from my council to come and attend this meeting here, because I was supposed to bring something back constructive, agreed by different leaders from different parts of our state or even neighboring states, what we can do and hope to do to get away from this dropout and how we can improve our standards with the different colleges, our relationships with the community that has been mentioned here several times, and that is what we need, and part of that responsibility is up to me as a leader of a tribe to go to the schools on my own and visit them and feel them out just how they feel about the kids.

I am quite sure that I don't think there is a school in our state, in the country, whether it is college or high school or what have you, that will say, "No, we don't want your children," and that is why that I am telling you people, I'm sorry to say this, but I have been very much confused since I have been here, so I hope that we can get on the right track, as Mr. SiJohn's efforts, he made the survey, and I believe that I thought the other day when we met at the Indian Center and when he read out the reasons and the causes, and what have you, that we could go along with, or maybe the problems, one of those items that he had on the list, and we can come up and come together with some of it.

I don't think that this here has any bearing of this other thing that come up here. Seemed like just about the time we get on the right track, well, something else comes in. I don't think that has any connection whatever. It might have, but I sure don't see it. The Northwest Center here, I believe that the Indians as a whole is supporting that. Maybe just by heart, but, as you know, whenever you are serving a tribe of Indians, when you make a commitment, especially on helping out with such a thing as money, you are talking about the whole tribe, you are not talking about just yourself or your authority or anything like that. So that is a big issue right here. I think whenever we talk about that, it should be kind of a separate deal altogether, because it concerns the whole tribe.

Another thing I want to mention, too, that has been mentioned here in the last two days, school teachers, and as the experience of myself, I have served on the school board at our school at Wellpinit probably four or five times since I have been working for the tribe, and whenever you get an isolated school like Wellpinit, it is a long ways, something like 50 miles from Spokane, it is about the nearest city, no matter what you got to offer, you are not going to get the teachers that we were talking about here. Seems like that at times we are lucky to pick up what was mentioned here time and time again, teachers just out of college, we are lucky to get those, because all the expert or the higher-educated teachers, they don't want to go to Wellpinit, it is too far from the city, so that is one problem that I don't think, no matter what we do, we cannot cure that. It is just the location of our school, although the school is good, accredited high school and all that, but those teachers are not going to come there.

Thank you.

MR. WILBUR: May I make a suggestion? I think we should proceed with the business we were called here for this morning. This whole thing started out over a name or a title. We are not that uptight about it. I think when we were called here together for, and as I, as one member, like Alex comes from a tribe of Indians who are trying to make the grade to the best of their ability, and I felt my input might be, of course, a little bit because of experience we have had with our Indian children on the reservation. What I have heard here this morning, it confused me. I don't just exactly know where we are going to end up at. However, I feel the importance of this conference and I have to say this, too, this conference has been good, we are drawing out ideas, I think. Mr. SiJohn brought out a very fine report. It must have caused him an awful lot of work, he must have spent a lot of effort into that. In fact, I know he did at our reservation or our locality. I was not able to give all the input into that report that he has got. Then when I got here, I had other things I wanted to present that we didn't present when he was out there, so the conference has had its meaning, meaningful results, and I think from the things that have been brought out by the various different speakers here the last three days, these include Indian teachers, Indian students, tribe people, other personnel, non-Indian people who have been working with Indian education who are very, very helpful to us, we need them, we can't bar them out when they are coming in here to contribute towards us. They are just as much a part of our work as we are, because they have got something to contribute toward the very thing we are working for, and we do need these resources.

Now rather than argue about all the points again that we have gone over the last two days, I would rather proceed with your intention this morning of setting up these committees and taking the gamble that something is going to come out of it later.

MRS. DRUMHELLER: That's right.

MR. WILBUR: That is the way I feel, it is more or less a gamble, but I feel it is important for once and for all, let's go get something down in writing, some good, cold, practical facts, and I think this is what we want. I don't think we should bicker about this, that, or the other thing, or anything like that. Facts that are causing our problems is what we want to find out and how to correct them.

MRS. COVINGTON: As one of the board of trustees or directors of Pacific Northwest Indian Center, I would like to see that this resolution that we passed yesterday be implemented. I would like to have the board of trustees hold a meeting on the 21st of August to see if this will be implemented. If this is not implemented at that time, then I think then we should be talking about another group that will use what we say in this resolution, so if you could draw up something --

MRS. DRUMHELLER: Are you proposing this as a motion, Lucy?

MRS. COVINGTON: Yes, I move that we hold a board of trustees meeting on August 21st, and I would like to have you write and give notice to all the board members.

MRS. DRUMHELLER: It has been moved by Lucy Covington that this group ask the board of trustees of the Pacific Northwest Indian Center to call the meeting by August 21st to make a determination on the resolution.

MRS. COVINGTON: Right.

MRS. DRUMHELLER: Is that complete?

MRS. COVINGTON: Right.

MRS. DRUMHELLER: It has been seconded by Dan Iyall, Denny Leonard, Duane McGinnis. You said the 21st of August?

MRS. COVINGTON: 21st of August.

MRS. DRUMHELLER: By the 21st of August. This will be a special meeting called by the board of trustees.

MRS. COVINGTON: So we will not be discussing it any further. We have taken too much time already this morning.

MRS. DRUMHELLER: All right, Lucy, you realize that you would have to get, under the bylaws of the trustees, others to help you call the meeting and this sort of thing, that is, the workings of it, that you would be willing to carry on if this motion passes?

MRS. COVINGTON: Yes.

MRS. DRUMHELLER: Is there discussion on the motion? Let's have only the Indian members of this conference participate in this voting on the motion.

MR. IYALL: I think if P.N.I.C. rejects this resolution, I think an alternative could be brought in to the Johnson'O'Malley program. I feel that funds are adequate now, the budget has been increased 40 percent this year, and if we feel that this is part of the educational system of the State of Washington and the United States, that certainly many of these things could be funded through there as a permanent structure.

MRS. DRUMHELLER: Dan, as soon as we have the vote on this motion, would you propose that as an alternative and consider a date that this could be done and we will pose the second motion?

Is there any further discussion on the motion that this body would recommend a meeting of the board of trustees on the 21st to resolve the resolution one way or the other, any further discussion on this?

MR. LLOYD SMITH: I just wanted to make a point that the results of the meeting will be made known to the participants of this meeting.

MRS. DRUMHELLER: We have been directed to make the results of the August 21st meeting of the board of trustees of the Pacific Northwest Indian Center known to the participants of this conference. Is there any other discussion on the motion?

PAULETTE MORIGEAU: I would like to suggest that all the tribal members here get in touch with the tribal council and have them write letters or get in touch with the board of trustees supporting this.

MR. IYALL: Could we have a list of the board of trustees?

MRS. DRUMHELLER: Lucy or Tom, does anybody here have a list of the board of trustees?

Ruth, would you make a note to get that list of the board of trustees out to -- you said the tribal councils?

MISS MORIGEAU: Yes.

MRS. DRUMHELLER: And the participants, or just the tribal councils?

MISS MORIGEAU: Have the Indian participants here get in touch with their tribal council and have the council write letters of support.

MRS. DRUMHELLER: The list of trustees then would be sent to all participants?

MISS MORIGEAU: Yes.

MRS. DRUMHELLER: For the participants to get in touch with the tribal leaders?

MISS MORIGEAU: Yes.

MRS. DRUMHELLER: Is there any further discussion on the motion?

MR. SHERWOOD: Only one thing here. The Kalispel Reservation is going to have their powwow on the same weekend.

MRS. DRUMHELLER: The Kalispel Reservation has their powwow on that weekend, but would that conflict? Is there a Kalispel member on the trustees?

MR. SIJOHN: No, no.

MRS. DRUMHELLER: Then I don't think that would conflict.

FATHER CONNOLLY: I think it would be rather difficult to call a full board together at this time of the year on short notice. I think this could be done, say, within a period of 60 days, enough room to operate, certainly before the Northwest Indian Education Conference, when all these people will be together again, that issue should have been resolved and they should know the answer to it. That will be several months, and I think it would be easier to get this done within that time.

MRS. DRUMHELLER: Well, could you then recommend that it could be done by proxy so that the deadlines could be met so we can move ahead on Indian education?

FATHER CONNOLLY: Yes.

MRS. DRUMHELLER: For those who could not attend. All right, there has been an amendment, we have got to vote.

MR. TONASKET: I think that a person that would be on this board, they should be dedicated enough to take one day out after a two weeks' notice to come in, sit on the meeting, and I think that if they don't, then we have really poor representation on the board. I think it is not too much for the people here to ask, you know, a couple of hours, one person.

MRS. DRUMHELLER: Thank you, Mel.

Is there any other discussion on the motion?

MISS MORIGEAU: Will there be a group of people representing this resolution at the board meeting so that if the board members have any questions, they can ask them?

MRS. COVINGTON: At the head of the board?

MISS MORIGEAU: Yes.

MRS. COVINGTON: I don't think -- are they?

MRS. DRUMHELLER: The question Paulette asked, should there be members who have been participants in this conference present at the board meeting to answer questions that the trustees may have about the direction that Indian members want to set. You asked that that invitation be extended?

MR. TONASKET: I don't think that it should be sent just to participants of this conference, I think it should be Indians, you know, advised that they have the right to come in and voice an opinion.

MRS. DRUMHELLER: Let us vote on the motion and then discuss the implementation of how it is to be done.

MR. TONASKET: The question.

MRS. DRUMHELLER: The question has been called. All those in favor of the resolution to request the board of trustees to make a determination on the resolution presented yesterday on August 21st signify by raising their hands; those opposed. Is your hand still up on the "yes" or was it opposed?

MR. SIJOHN: No, I think we have to vote on the amendment first. Wasn't there an amendment proposed?

MRS. DRUMHELLER: We will vote on the motion first and then we will vote on the amendment.

MR. SIJOHN: Okay.

MRS. DRUMHELLER: What was the amendment? It wasn't an official amendment.

Okay, let's take the suggestions now on the implementation. Who is going to write the letter to the board of trustees?

MRS. COVINGTON: I mentioned it when I was making my motion that I would either have you or if Father Connolly would be willing. I don't know how much work he has. Would you be willing, Father?

FATHER CONNOLLY: Yes.

MRS. COVINGTON: Maybe, Father, being on the board of directors, he should do it.

MRS. DRUMHELLER: All right. The letter will be drafted by the two members of the trustees that we have present, Father Connolly and Lucy Covington. Who actually signs it and mails it will be determined by them. The rest of what is contained in the letter they will also determine as to the offer to have interested Indians present to answer any questions about the resolution.

MR. JIM WYNN: They should send a copy of the resolution with the letter so that the board members will have a change to discuss it.

MRS. DRUMHELLER: The other point under discussion was if two weeks is too soon and the people couldn't get there and this sort of thing. Also, a suggestion in the letter that they could vote by proxy or some such thing so that the vote can be taken of the trustees.

All right, we have resolved then the action of this group as far as the resolution is concerned, is that correct? All right.

I do feel that to strengthen the request of the Indian participants at this conference, the Indian educators and education committee representatives, that if you have some concrete proposals on the committees and the types of things that you want to look into, investigate, bring speakers in on, all of those kinds of things, that you should go ahead to make determinations on what these committees should be. We have already pretty much decided, but not formally, that the communication thing is necessary. We have talked about some of the others. If we could go ahead on that and decide what the highest priorities are in this committee work, maybe we could also move to the point of whether we would want this committee to be made up of people from tribes and urban groups, maybe we could even get to the point of how often we think they should meet, let them formulate the things that they should look into, using as a basis the research material that has been done by Hank SiJohn, by Blane Hoyt, by Paul Melchert, and start to move this thing into a direction where you can go ahead to implement the things that we have talked about for the last couple of days, if that is your wish.

MR. SHERWOOD: I think that each tribe that has -- how can I say this? -- members in a big amount, for instance, like ourselves, we have got quite a few members here in Spokane going to different schools, I think we should have a member on that committee and other tribes should be on there, too, in different locations. Spokane seems to be the main place for Indians to gather. I heard we got quite a few thousand Indians here from different tribes. I think those people should be connected with this. Their kids are going to school right here in the city.

MRS. DRUMHELLER: I think the concept that we might be dealing with here, we are together, we have been discussing these things for a couple of days, some were at the preconference and discussed them for a couple of days at that time. Do we want to sort of continue in this wide a scope, Montana, Oregon, Washington, Idaho, and maybe have something where we all keep in touch and are communicating back and forth? Is this what we are talking about, or are we talking about a tribal group that would keep in touch with maybe a central committee here? We are talking about structure and what we need are some surveys as to how you think this thing could work best.

MR. SHERWOOD: Of course, as far as members of each tribe, we got members all over the United States, as far as that goes, so I don't know how that could be answered.

MR. SIJOHN: Betty, last year, last spring, I talked with Dr. Emerson, who is the superintendent of the intermediate school district here in Spokane. He stated very definitely that he was very interested in having a man here that would establish an office and to kind of keep track of the Indian people that came into this area and especially those that come into difficulty in some way. But I was thinking as we are talking about this that we should definitely establish a liaison man here in education working through the office of P.N.I.C., which can be done, whereby this individual can establish a contact and a contact with the reservation people, the tribal leaders, the educational representatives of the tribes, as well as the J.O.M. counselors of the schools on the reservation to work as a liaison between the students from the reservation to the area schools here in the metropolitan area of Spokane so that you would, in effect, then have a direct connection with the students that attend Eastern Washington, Whitworth, Gonzaga, and so forth, Spokane Community College, so that this man then would work as an educator liaison officer between the factions, the college level and the local reservation people, so when a student came from Warm Springs, Oregon, or came from Browning, Montana, he would know where to go where he can get help and direction, and I think that this would be a great service that P.N.I.C. could work into a relationship to the formenting of the process of education as pertaining to Indians, and I would like to have a consideration of this from the members of this group here, and I think that this is what is needed. This is one of the things that is needed.

The students from the outlying areas, when they come in they are somewhat apprehensive as to where to go, what can they do, and I think this man would perform an invaluable service of aid to the students.

MRS. DRUMHELLER: Duane.

MR. McGINNIS: I would just like to say that I think that is an excellent idea. I hope there can be some implementation of the suggestion.

MRS. DRUMHELLER: We might ask how many here would be interested in serving on such a committee to work with this kind of person who is doing this?

MR. McGINNIS: Let me please qualify. One of the things I could do is any Indian education material that I get through the years, I will pass on to P.N.I.C., and also I am going to start reviewing books on Indian culture and history for a few Indian newspapers, and I will pass this information on to this educational liaison person, P.N.I.C., and help in that way, and if there is any writing of letters or anything, I could perhaps help in that way, and that is about all. This is one way I could help.

MRS. DRUMHELLER: Thank you, Duane.

There were some other hands who said that they would be interested in working with this kind of committee. I think we are talking there about that first committee that we were discussing, the communication thing.

MR. McGINNIS: That newspaper, I would be interested in hearing from any of the participants that would be interested in starting something like this. I would be willing to work on that committee regarding the Pacific Northwest, P.N.I.C. newspaper.

MRS. DRUMHELLER: So we are talking then about communication, student-type of committee and one person on the job regularly. Who are the other people here interested in serving on that kind of committee. Jim Wynn.

MR. WYNN: I don't know what kind of qualifications I would have, but I would certainly be willing to learn how I could help.

MRS. DRUMHELLER: Okay, Blane.

MR. HOYT: I just wanted to say that I thought that was a pretty good idea. Father Connolly heads up the leadership division of P.N.I.C. As far as I know, that works pretty good, and this kind of person that would work with P.N.I.C., it is pretty difficult to get all these people together, you know, on committees, but they could work with him, be kind of a centralized thing.

MRS. DRUMHELLER: Anyone else who would like to serve on that committee with Hank SiJohn, Father Connolly, Duane, Blane, Darlene McCarty, John King? Should there be other committees established, committees, perhaps, to look into how to implement these things that were contained in Hank SiJohn's report?

MRS. COVINGTON: Betty, some students that will be attending Gonzaga may be interested in helping with this type of thing, but people just can't name these people now.

MRS. DRUMHELLER: You would include in that Cheney and the whole area, wouldn't you, Lucy?

MRS. COVINGTON: Yes.

MRS. DRUMHELLER: How many would be interested to work on some of these committees that are working on this kind of implementation to have them come to your local areas to exchange ideas and viewpoints?

MR. SIJOHN: I think in conjunction with this, if there would be an office established within P.N.I.C., it would take care of practically everything that you have on this sheet of paper. You could make the contact with the tribes, you could make contact with the J.O.M. counselors, you could make contacts with the school administrators at the secondary school level, you could keep in contact with the college programs within this area, and very definitely this is what is needed, and if we don't accomplish anything else besides the two things, passing this resolution and establishing the possibility of this kind of a Center and the role that P.N.I.C. can work on, I think that if we can do this, then from this office that can serve and/or orientate and call the meetings and hold the meetings here at P.N.I.C. of all the educational tribal representatives right here periodically. We could do it with the J.O.M. counselor committees, we could do it with the college director of college Indian program chairmen or directors, but all of this would be centralized and P.N.I.C. could work as a great liaison service between all factions, the implementation of programs, the implementation of new changes, of J.O.M. programs, as well as other programs that could be useful out on the reservation, and then the implementation of curriculum, this could also be pursued through this office, but it has got to be done from some centralized point working in conjunction with the grass roots level with the various tribes.

MR. IYALL: I believe that what we are doing here is discussing a board decision that has not been made.

MR. DRUMHELLER: That occurred to me, too.

MR. IYALL: And I think it is very good and fine, but what we would like to have and what they determine is going to happen are two different things.

MRS. DRUMHELLER: Yes, and I think you had an alternative suggestion that you were going to make, something about what could be an alternative if it can't be done at P.N.I.C.

MR. IYALL: Well, I have already mentioned that that would be under the Johnson-O'Malley structured into the state, and this could be done in each individual state since Johnson-O'Malley is going to be funded through state educational agencies on an individual state basis, where you have an Indian advisory council made up of members from various levels, tribal council, educators, lay people, professional people, and so on.

MRS. DRUMHELLER: So we do have an alternative.

MR. LLOYD SMITH: I just want to ask a question about this situation, because it may affect some of the participation. I was wondering if it would cover some of this follow-up meetings that we were discussing?

MRS. DRUMHELLER: Yes. Okay, you want to know what happens next as far as this grant is concerned. All right, one, the full transcription verbatim of all the proceedings of this conference will be sent to you.

You can make whatever use of this that you can in your area. You had in your registration packet the full information from the research work that was done. Make use of that however you can and however it helps you. Carry back to your people that what is trying to be done at the Pacific Northwest Indian Center through this conference is to establish means that the concepts that have been brought out here can be actually moved forward where the hard work of putting proposals together, finding out who you have to contact, getting the people to go with you to help make it stick and getting things in.

The next step on this conference will be an evaluation session, and I need volunteers, I need six people to serve on an evaluation of this conference. I think in light of the motion that was passed today, that this evaluation should probably take place August 28th, for example, after the trustees have had a chance to act, so I need six people and I would like volunteers to help on that evaluation session. I think the Indian people who have participated are the ones who should evaluate. You have evaluated from your point of view on the evaluation sheets that go to the Office of Education, but we want further evaluation. You will get a copy of that, and I am asking now for volunteers.

MR. HOYT: Do you want people that have

worked on this, or do you want other people that have come and observed it?

MRS. DRUMHELLER: I want people who have participated in this conference.

MR. HOYT: In any way?

MRS. DRUMHELLER: In any way.

MR. HOYT: I would volunteer.

MRS. DRUMHELLER: Blane Hoyt, Hank SiJohn, Maude Hollow, Dan Iyall, Tony Hollow. The names that I have just mentioned, would you raise your hands so I see how many I have got?

Lucy, could I ask you to serve on that kind of an evaluation? Does your time permit?

MRS. COVINGTON: Have it the 22nd?

MRS. DRUMHELLER: No, I think we can set the time, but I think it should be several days or week or so after the trustees have had a chance to meet.

MRS. COVINGTON: I could come on the 28th.

MRS. DRUMHELLER: You could come on the 28th?

MRS. COVINGTON: I can, but I have a long trip the following day.

MRS. DRUMHELLER: Mel, could you serve in that capacity on the 28th, say? This will probably be for a couple of days.

MR. WYNN: May I make a suggestion there? I don't know if Sister Junette is available, but I would like to suggest her name.

SISTER JUNETTE MORGAN: I was going to raise my hand.

MRS. DRUMHELLER: We can have more than six, we agreed.

MR. DENNY LEONARD: I would like to suggest John Watson. He is not here now, but he is interested. He is from the University of Oregon.

MRS. DRUMHELLER: All right, John Watson's name has been suggested, Sister Junette Morgan's name has been suggested.

MR. IYALL: I better be an alternate.

MRS. DRUMHELLER: Well, we can have evening meetings in this hot weather.

MADGE RAYA: I suggest Darlene McCarty.

MRS. DRUMHELLER: That gives us some people to work with. Is there anyone else who would like to come to something like that?

Now have I answered, Lloyd, your questions completely?

MR. SMITH: No.

MRS. DRUMHELLER: I still haven't?

MR. SMITH: I should have clarified. I am referring to also financing. This is the follow-up committee.

MRS. DRUMHELLER: Oh, the follow-up, what kind of proposal will come out of this?

MR. SMITH: I mean, to the participants in particular that might be coming back to meet, is this in the proposal?

MRS. DRUMHELLER: Oh, I see what you mean. We haven't really clarified that, have we? If this permanent sort of committee gets going under the Pacific Northwest Indian Center and all these things that that entails, do we all want to serve again together to come back and report and to really keep this thing going, I think that is the question, and then if so, how would we manage to do that as far as finances is concerned and location and those other things. Let's resolve this if we can.

We had a pre-conference, 27 people . Many of the pre-conference participants are back. We have all been together for another couple of days. Do we want to come together again? Do we want to keep this thing going as a whole group?

MR. WILBUR: At about what time?

MRS. DRUMHELLER: I would imagine in this case maybe once a year or twice a year, whatever the reporting of a standing committee might find as they got their work done so you had something actually to take home and put to use. Maybe it could be quarterly, whatever you think. What are your views? First of all, do you like the idea?

CECILIA ABRAHAMSON: How much authority does Father Schoenberg have over the P.N.I.C. board?

MRS. DRUMHELLER: Father Connolly, would you care to address yourself to the question of how much authority does Father Schoenberg have over the P.N.I.C.?

FATHER CONNOLLY: He is the president of the corporation and a director, and he personally has probably helped put this whole thing together over the years and has gathered people on the board around him who are sympathetic, probably, to his concepts as they develop. So actually he has one vote, but in the concrete situation people probably tend to go along with his opinion a great deal.

Father has asked me before to try to develop a board, he supports the idea of what do the Indians want, and I think this is the first time that the Indians have come together and addressed themselves really to the concept of what really they do want in the P.N.I.C., and I think this is a very good, valid expression of opinion, and it will be communicated to him, of course, by a report from this conference. I think it should be communicated to him by the tribes and by the educational institutions that if this kind of a modification is made to guarantee majority Indian participation on the board, the tribes and institutions would be very happy to work with this as a Center for Indian education, because then the Indians would be supporting it. It seems to me if the Indians are not supporting it as an organization, then it is not going to be able to do very much in the whole field, and I think he will see this as much as anyone else, so I think it is important as an expression of Indians, and it will be very well relayed and expressed to him in letters, and he wants to do these good things, and I think it has just been a matter, you know, of Indian groups making their thoughts very clearly known, because if there is no Indian support and participation in the P.N.I.C., it is going to be only a relatively useful organization in the field of Indian affairs, and if P.N.I.C. wants to do something effective, it is going to have to have this kind of participation and support.

That is it as far as I can see, and I am sure that Father Schoenberg sees this, too. He is very concerned about the proper control and protection of all these extremely valuable materials, and if he can be reassured that the Indian people participating feel just as strongly about it as he does, and there won't be an effort to channel funds over into a lot of other activities without putting up the museum building, there won't be an effort to liquidate some of the holdings in order to have actual monies. If he can be reassured on some of these points, that the Indians are as concerned as he is about the protection and maintenance of the collections, I would hope that he would feel comfortable about moving in this direction.

MRS. DRUMHELLER: We have one other member of the board of trustees here. Lucy, do you have anything you want to add to those comments about Father Schoenberg's relationship to the center?

MRS. COVINGTON: Well, I know he is a very strong person at the head of the board and he had about complete control of the board when I was there this spring.

Now, you want to understand I have been to just one board meeting, but he has been quite active, as he has stated in the past, and that's all I can say because I haven't, you know, worked that long.

MRS. DRUMHELLER: Cecilia Abrahamson.

MRS. ABRAHAMSON: Yes, my feelings if he was interested enough to be here today. I didn't like some of his comments. If I were the Indians, where is our voice and we are off our limits, we are off the reservation, and I know he is a smart man, he has a lot of control over this, we met with him, and now I feel we are wasting his time. If he says no to a lot of this, and again he has a lot of valuables that he has collected with a lot of time and effort. I thank Father Connolly for his support, because I know he works very hard. So for that reason, I, as a woman, am suspicious of everyone.

MRS. DRUMHELLER: Thank you, Cecilia.

SISTER JUNETTE MORGAN: I am Sister Junette Morgan. As Chairman of the Department of Education at Fort Wright College, possibly it might have some bearing in support of this motion we just passed by the Indian people here present if our college of education supports that motion. In other words, if I send a letter to the board, I would have to be supplied immediately with the names of the people, because I wouldn't know where to send them, but also if we would support whatever educational programs could be coordinated and disseminated through P.N.I.C., provided it has an Indian majority and it is the will of the Indian people, and we would certainly be willing to do that, and also I would propose then that we approach the other colleges, particularly the education departments, and this is a very difficult time because a lot of these people have just finished summer session and are dispersing, but possibly we would be able to gain some additional strength.

MRS. DRUMHELLER: I want to make sure I hear you right, Sister. There is a definite and strong commitment then by Fort Wright College?

SISTER MORGAN: I can speak for the Department of Education.

MRS. DRUMHELLER: For the Department of Education to implement the kinds of things we have been talking about here for a couple of days, provided that there is strong Indian participation in the Pacific Northwest Indian Center.

SISTER MORGAN: That's right. I think many of you already know that I have been involved in Indian education for the past couple of years, particularly in the program in Nespelem and in-service programs with teachers of Indian children. And you know I am rather impatient and confused about this committee work, too, because I think, as Mary and a few other people here have said, I want to see something happen. I am so tired having the money go down the drain and not having the children benefit by this. No. 1, there are, you know, several things that could be done immediately with very minimal cost. One of them , for instance, in Wellpinit -- Alex here was talking about Wellpinit, and I happened to speak to the PTA there. I happen to know that Title I monies are not being used in that school, whether it's the superintendents not applying for them -- according to the people in the state office, Title I monies are coming into that school. That is repeated all over the state. If money is coming in, where is it going? In Wellpinit, kindergarten to Grade 12 they have one tape recorder when Title I monies would supply a great deal of materials. So I am very unhappy with, you know, the lack of action. I'd like to see something happening, and I'd like to be part of this.

MRS. DRUMHELLER: So this suggestion -- there is definitely a committee or group of people, if we don't want to call it a committee, that should start looking into the funding, the request for it, and the way it's used, whether or not it's effective.

SISTER MORGAN: That's right, and investigate what's happening with it if it's not there. If you have a counselor on paper and there is no counselor acting, well, where is the money going? Somebody is pocketing that money, you know. If you are receiving thousands of dollars in Title I and Title III funds and the children are not benefiting, who is getting the money?

MRS. DRUMHELLER: Now, this is a suggestion to me for standing committee that does this, and if they learn something about it in one area and learn the method of digging out the materials, then they can serve to go to another area and impart what they know and share their information. Not only that, but Duane's idea of a newspaper can stimulate some of this.

SISTER MORGAN: You know, it can take many different tasks.

MRS. DRUMHELLER: All right. We have research and investigation and then follow-up to be doing.

SISTER MORGAN: One of the most tremendous needs all over the state is, even if the teachers are of good will and even though they want to do something about it and they see something happening to these children in the school, they can't resist the structure, so you need tribal support, I think, for in-service education, and you can bring pressure to bear on the public school administration to get that done. It can be done with very little money. It can be a workshop type thing once a month, and you can have tremendous impact, you know, within a very short time right in the classrooms with the teachers and the children.

MRS. DRUMHELLER: Lloyd, has that gone on to answer more of your questions?

MR. SMITH: Not clearly. I state again that at least one part of the -- I came to the meeting not even knowing that I was going to be reimbursed for my expenses. I didn't even know that. And I am thinking about the following up that we are talking about in the committees and getting together for subsequent meetings to follow up on this one we are having now. Does the grant provide anything, because I am thinking of some tribes that don't have much resources that might want some members who may want to come and attend these meetings? Is there anything left in this proposal, this grant that you have got, to provide -- is there anything, travel expenses for some of these people to come to these meetings?

MRS. DRUMHELLER: This grant was for $60,000.00. The research that has been done cost money. The paper work cost money. The administration of it cost money, The pre-conference participants were paid. The participants who came in now were paid. Very soon after the evaluation session, this grant will be over with. The funds will be spent from this grant. Now, we can follow this up by recommendations coming out of this group and this series of meetings and research and conferences that we have had by writing another grant that might speak directly towards a set need. Or we might work through J.O.M. or through the education department at Fort Wright, which has now materialized as another alternative. We are going to have to come to grips with the fact that we won't always be able to write grants in order to get these things done, that a certain amount of it is going to have to be on a voluntary basis, supported by either the individual who wants to participate or by the tribe or by the educational institution he represents. We will have to start putting these things together in the best mix, and this brings up another point. Some of the things that I have begun to learn -- and Jack Ridley pointed this out very well at the Cheney conference -- that you have a structure of a university like this: The regents, the administration, the faculty, the administrative and supportive services, and you write an Indian education grant, and it's outside the walls of this structure. So it's written out here (indicating). When the federal funding is chopped off, so is the Indian program. So these things have to start to be created in such a way that they are integrated into the regular procedure, whether it's a local school district, a school, no matter what it is. It has to be an integral part of that in order to last. Now, the other thing that I think we have all come in contact with is right now Indian education is a hot item in B.I.A., in the Office of Education, in OEO, and in these other places. I ran across some things last fall that was EDA, Part C. It amounted to Head Start funds for Indian children. They told me in that office that nobody had turned in a piece of paper for that. No one had written a proposal. No one had said, "This person will direct it. It will affect these children on these reservations." No one request was made for these funds, and so it went back in the regular channels and was distributed elsewhere. Now, I think you need to get to a point where those who are in contact with those offices and get them out here and find out where those sources are, but I think that Indian education may be somewhat short lived. It's fashionable now. They are very interested in it. They know that the needs are there, but how long will that be one of the highest priorities in those offices. We don't know that. We have got to get into the framework, so we get it into the regular channels. We have got to work fast in order to get it done while the interest is there, where the money is. But how we get together next time, we are going to have to figure that out. It may be done with a grant next time, but we may have to go out of our own resources somehow and it may be, if we can't afford everybody to speak, we may have to have some regional things, like something down in the Vancouver-Portland area, maybe something in the Bellingham area, maybe something up in the Missoula area, something like that. But if we can't afford to get altogether, let's try to do that, if that is your wish.

MRS. HILLAIRE: May I kill another dog, or the same old dog again? You know, I have heard for years and years that there is educational money for Indians, and it goes begging, the white people say. And then I hear Indians practically on their knees groveling for money. There doesn't seem to be any way -- what that man back there represented this morning, you know, while we are spilling our guts trying to prove we are here, and he says, "Where are you?" Until we establish -- I get back to this confounded word of equivalence, we are not equal to whites. We are not trying to be white. But we are trying to make a place in this world for ourselves. When we have a place in the world in terms of people's thinking -- when the man asked the questions about, "What more can we do except hanging ourselves?" We can do no more except dying in front of him. We can do no more. We have been doing what we feel is necessary to say, you know, "America, we are here." And in our very being, in our very existence, there are some significant differences between us, and that is not bad, because we have accomplished -- we have accommodated these differences through suffering. I think we'd like to try to accommodate them through participation, which means we don't want to cut you completely off, but at least we want to go halfway. We want to have some kind of saying, and this report from EDA -- I know very well in this state there were at least four different

Indian organized written programs. I recall childhood education, and they didn't even get passed the first door, because they said, well you know, "This can't come under the guidelines," so if you are outside the guidelines, how can you possibly come up under the guidelines. To again get back to what Tandy said, there is our significant differences. There are some contradicotry situations that have to be straightened out, but until there are two entities, there can be no viable negotiation. You can't deal with a nothing. You can't deal with an "X" on a piece of paper, which is the way the white people have liked to deal with us, the biggest representation. The classic example of this is the treaties. As soon as they got the "X" of the Indian leaders, then they were satisfied. Nothing has been ever done, so I get back to the point: If we don't establish our existence, and if our existence doesn't become real, all we can say here, the good ideas that Mr. SiJohn indicated, the plea of information from there and the suggestion of participation from here can't be fulfilled. I guess that is all.

MRS. DRUMHELLER: But can't we move in that direction if we say we want more Indian counselors?

MRS. HILLAIRE: I think that is what we have been saying.

MRS. DRUMHELLER: And that is what we have been saying?

MRS. HILLAIRE: Yes.

MRS. DRUMHELLER: Then going about all the steps that have to take place in order to get them.

MRS. HILLAIRE: But the proposal or the -- that have to take place -- what do you call it?

MRS. DRUMHELLER: The grant.

MRS. HILLAIRE: No, what Mrs. Covington -- that seems to be the start.

MRS. DRUMHELLER: That seems to be the start, and I think we agree there, and we have moved in that direction. We know that we want a standing education committee, hopefully under the Pacific Northwest Indian Center, depending on the action of the trustees. We know we can go elsewhere if that is the way it's directed. We seem to have -- correct me if I am wrong -- a consensus of opinion that we should continue getting together somehow, and this will depend on some of the action that happens in the next couple of weeks. This will be communicated back to you. Do we have anything else that should come before this group? We have our committees set for the evaluation. There will be two days, incidentally, of evaluation. These don't necessarily need to be consecutive. Is there anything else that anyone wishes to bring before the conference before we adjourn?

MR. SMITH: I just wanted to follow-up with what Father Connolly brought up regarding the coming Northwest Indian Education Conference which will be held, I imagine, in October, and that we tie in with this. I believe the chairman of the Yakima conference should be contacted to perhaps get on the agenda and to also present the materials of the findings of this conference, because there will be more representatives at this conference, a lot more tribes than are represented here now.

MRS. DRUMHELLER: Now, I have to ask a procedure on that? Would I be butting in if I wrote that kind of a letter? Should that kind of a letter come from some of the Indian participants here? Are there Indian participants who would ordinarily be going to that conference? These are things I don't know, and I don't know the procedure on how representatives of this conference could go and share what they have done here.

MR. SMITH: I don't think there would be any hang up there at all with getting --

MRS. DRUMHELLER: I am a little shy sometimes, too.

MR. SMITH: But I know how this conference originated back in 1964, and it's moved each year from a different conference, and the conference is planned by the tribe itself, and I know last year when we held it at

Warm Springs, I wrote to 11 tribes asking them for what they wanted to bring before the conference. I am sure that Mr. Snorgel (phonetic) would welcome any organizations, suggestions, or anything that you might want to present.

MRS. DRUMHELLER: Duane?

MR. McGINNIS: If it's necessary that an Indian write the letter, I would be willing to write a letter and send what information I have on the conference to him, because I feel it's important that everybody at the conference here attempt to pass on what they have learned here to everybody that they possibly can within the Indian community and get as many people involved that are not here as possible.

MR. SIJOHN: Yes. Just one more thing here: I do want to, on behalf of this survey, thank, first of all, all the people that came especially those of you whom I have contacted, tribal councilmen, tribal chairmen, educational counselors, teachers' aides, and anyone else whom I contacted and I invited to this conference. I appreciate your attendance. Now, I don't want you to go away from this meeting disheartened as far as follow-up is concerned. I have in my brief case in my car a letter specifically requested by the secretary of the Northwest Affiliated Tribes, who is Lucy Covington, requesting that I serve as a panelist on education at the

Northwest Affiliated Tribal Convention in Portland this year. I have also been invited by Tom Halfmoon to attend this educational conference in Yakima. So that the message of this conference and the programs which I have tried to discern as problem areas in education, these things I will bring up to the delegates at both of these conferences. So do not be disheartened perhaps by the fact that we are kind of struggling around a little bit. Indian education is not going to die on the vine, and I will do anything that I possibly can to try and facilitate this and to continue the program in any way, manner possible.

MRS. DRUMHELLER: Thank you, Hank. Tandy?

MR. WILBUR: I am a little bit puzzled. I suppose most of the people are ready to go home, just like I am. When we came together this morning, I thought we were going to get some committees up to put in the nitty-gritty items that are necessary to come up with some good recommendations on these 9 or 10 items listed here as a result of the recent confab the last two days. What are we planning now? Is the evaluation time going to do this, or how does the individual Indian have his input into whatever item he is interested in, because certainly we only hit the very -- we only titled the thing. We never got into the real thing that is bothering our Indian children.

MRS. DRUMHELLER: Well, the kind of feeling and sense that I have gotten out of this is that there are some special and specific areas; they overlap and they have bearing on each other, but there are some specific areas that we have set as priorities, whatever we call them, and they seem to be communication, Indian values, student to student activities, pressure points, legislative, and so forth, validity of materials, definition of educational goals, these seem to be it. Now, whatever we call these, we are not sure at this point, if it's done at the Pacific Northwest Indian Center, J.O.M. educational department, Fort Wright, I think what we should do is communicate back using these topics, because we have all the headings, unless you want to correct them now. Using these as a place to start, finding out from the participants at this conference which of these committees -- specific areas they are the most interested in, and create the structures once we know where it's going to find a home. Does that seem logical to anybody? Hank?

MR. SIJOHN: In reply to Tandy's inquiry, I would like to calm his apprehensions as well as the apprehensions of many of the delegates here. I know that Emmet Oliver, the newly appointed director of Indian education, was very thoroughly concerned about this report that I gave yesterday, or the day before. And, in fact, he specifically asked for the schools in the State of Washington, and I gave him the numbers of the schools in the State of Washington. So that very definitely, I think what we have given him here is some food for thought on the difficulties in the various areas and on the various reservations and in the various schools which he will be directly concerned with. And I think that he will try to make some improvements and see to it that the improvements are maintained and the implementation of improved programs, curriculum, and so forth carried on. So that Emmet Oliver is interested greatly, and to contact him and to get him down to our reservation, I know very definitely that should anything arise upon any reservation, I could request his services and expertise as well as any other qualified personnel. So this much I would like to give to the members of the Washington -- the delegates from the State of Washington, because he is very greatly interested in his work and in his new position.

MRS. DRUMHELLER: Tandy, was your question answered, do you feel? Look, let's go at it another way: Do you feel that something has been resolved?

MR. WILBUR: I just don't know.

MRS. DRUMHELLER: You don't know?

MR. WILBUR: No, I really don't,because, for instance, our input -- and I respect Henry very much for the work he's done. It has good things in it, and I am sure that something is going to come out of that, Henry. I feel confident about that. However, on the other hand, you still have some things that were brought out here by different people during this conference in which we only touched the highlights. We do not know exactly what is underneath everything. There were topics that they brought out -- those topics that -- or I brought out one myself in which I have had no opportunity to yet actually define and identify the real nitty-gritty problems that are hurting the Indian children. And I mean, it's not coming to any kind of a resolution that I can see, unless somebody sits down and starts writing it down on paper. That is what I mean.

MRS. DRUMHELLER: That suggestion to me is that you would like to see some more committees actually formed to do specific things.

MR. WILBUR: Follow-up.

MRS. DRUMHELLER: Follow-up?

MR. WILBUR: Yes.

MRS. COVINGTON: Maybe I am starting it off. Supposing I say I will volunteer to be on No. 5 here, to be a member of that committee. Mel Tonasket said he would like to be on No. 7.

MRS. DRUMHELLER: All right, Lucy, you want it.

MRS. COVINGTON: So that we can get this thing started. We can talk about it all the time.

MRS. DRUMHELLER: That is a good idea. Shall we start the first one. Let's start with the first one. How many want to be on the communication committee? Don't worry, we will get this on the record. We will sort it out through the notes. On the communication committee, Duane McGinnis, Blane Hoyt, Jim Wynn, John King, Gilbert Minthorn.

MRS. COVINGTON: May I make a suggestion. We have a student here that would be very interested in communications, Dale Kohler.

MRS. DRUMHELLER: Dale Kohler, how do you spell that?

MRS. COVINGTON: K-O-H-L-E-R.

MRS. DRUMHELLER: Address?

MRS. COVINGTON: Inchelium.

MRS. DRUMHELLER: All right. We will take the second committee, values. Mary Hillaire, Tandy Wilbur, Denny Leonard, Junette Morgan, Marjorie Hill. On the student to student thing, recruitment, tutoring, retention--

MRS. COVINGTON: May I? On that No. 2, you were haggling about the heading of that. Did we have it committee on cultural value difference? Then it would be everybody's, or do you just want two people, or just leave it as it is?

MRS. DRUMHELLER: No. I mean, that started us off on a long thing (laughter). Yes, shall we say just committee on values?

MRS. COVINGTON: All right, I forgot it, all right.

MRS. DRUMHELLER: And the committee can define it. It's just committee on values.

MRS. COVINGTON: Now, student to student.

MRS. DRUMHELLER: Now, we are on student to student, recruiting,tutoring, retention, Indian to Anglo -- Anglo to Indian, funding, student to administration and vice versa, administration to student, those kinds of relationships. Lowell Curley, Sidney Stone, that is two from the Portland area. Do you want to be on that one, Blane?

MR. HOYT: As it ties in with the first one.

MRS. DRUMHELLER: Blane Hoyt and John King, as it ties in with the first area of communication.

MRS. COVINGTON: While suggesting names, again we have a very good student going to Eastern. His name is Virgil Gunn. I don't know his address, but I think you can get it. And then possibly Bertha Russell.

MRS. DRUMHELLER: Virgil Gunn, Bertha Russell.

MR. MINTHORN: Can I get a name from our Indian studies program, Ron Pawn (phonetic).

MRS. DRUMHELLER: Ron Pawn from LaGrande. What we will do with this committee list is write what we have got and leave some space to fill in some more names, send it out to you. Okay, pressure points, how to apply pressure to legislatures, administrations, regents.

MRS. COVINGTON: Mel Tonasket.

MRS. DRUMHELLER: All right, Mel Tonasket, Duane McGinnis -- an alternate -- Mary Hillaire, Betty Drumheller -- if I can, if that is all right with you?

MRS. COVINGTON: I can be an alternate.

MRS. DRUMHELLER: Lucy Covington will be an alternate in the student to student thing. Bob Parisian, student at Cheney.

MRS. SKANNEN: I'd like to be on the student to student.

MRS. DRUMHELLER: Hillary Skannen, student to student.

MR. TONASKET: Would it be possible for two parties to get into these committees later? I think

Dr. Ridley would be interested in some of these, and he might select one?

MRS. DRUMHELLER: Yes, that will be entirely possible. Madge Raya, okay, Joe Hoptowit, student to student. Bernie Thomas from Western Washington on the student to student category. Darlene McCarty is an alternate on student to student.

MR. MINTHORN: I'd like to be an alternate on that.

MRS. DRUMHELLER: Gilbert Minthorn is an alternate on student to student. Bill Johnson, Cheney, student to student.

MR. McGINNIS: Could I be an alternate on Indian values?

MRS. DRUMHELLER: Duane McGinnis, alternate on Indian values -- excuse me, just values. Validity of materials, distribution, there was a suggestion that we make a proposal to bring people into a major conference. Well, there are values, again, validity of subject material, delivery of subject material, location of people, directory of education programs, and so on.

MRS. HILLAIRE: Darrell Phar. of Evergreen State.

MRS. DRUMHELLER: Okay. Lucy Covington, Darrell Phare, Evergreen State College, Shirley Palmer on validity of materials, Tony Hollow, Landy James from Swinomish on validity of materials. Definition of educational goals: Lloyd Smith, Darlene McCarty, Hank SiJohn, Mary Hillaire, Lowell Curley, and an alternate, Denny Leonard and an alternate John King, Margaret Ullman, Umatilla -- Emmet Oliver mentioned this yesterday -- Blane Hoyt, Sidney Stone.

MR. WILBUR: Let's see the third group. I'd like to offer on that.

MRS. DRUMHELLER: Tandy Wilbur on the student to student. Bud Langan, validity of materials.

MR. CURLEY: Could I recommend a name from Evergreen State College, Karen Riley.

MRS. DRUMHELLER: Karen Riley, Evergreen State College. There was another name over here somewhere. No? Who else has all this free time to serve on committees? I think this is a good -- Cecilia?

MRS. ABRAHAMSON: What does this mean?

MRS. DRUMHELLER: Whereabouts?

MRS. ABRAHAMSON: No. 9.

MRS. DRUMHELLER: Well, vehicle to make changes, maybe you would want to establish -- she asked what this meant -- people who had in depth information on a particular issue that could prepare themselves to make these kinds of presentations to a faculty senate or to get a course into a school or maybe to lobby a legislator, and maybe they would need some sort of special training to do this. Maybe they wouldn't but that type of thing on special training to do certain things, maybe special training to write press releases, this type of thing.

Bud Langan, he wanted both student to student and definition of educational goals. We have in the room with us a couple of our participants one of whom is a high school teacher and another a college teacher. Are there any particular areas that you would like to serve on, or that you think some of the other fellows that were here would?

MR. GREEN: Mike Green. I thought you were asking for Indian participants on this thing?

MRS. DRUMHELLER: Okay, let's cover that. A question has just arisen on this, and I think that this group should make the determination. Do you want Anglos serving on this committee, on these committees?

MR. WILBUR: I would, very definitely so, because what we are trying to do, as Indian people, is trying to help ourselves. We do need help. I don't think there is any room for putting a dividing line or things like this. There is no purpose in it. What we want is all the resources people and the brains and intelligence that we can get to put together a -- come up with the best kind of solution we can find.

MR. GREEN: In which case, I volunteer for that pressure point committee.

MRS. DRUMHELLER: Okay, Mike Green, pressure points.

MR. TONASKET: I think we do need the non-Indian expertise in some fields, but I think basically the committee should be composed of Indians. When they get into these problem areas, then they can contact others.

MRS. DRUMHELLER: And they can invite someone in, but the nucleus should be Indian.

MR. TONASKET: I think that is my personal feeling.

MRS. DRUMHELLER: I think the pressure points is going to regents and going to administrations along with the Indian committees is probably valuable, but then you can make a determination inside the committees, each committee can make that determination within its own area that it's working in who they need, how they need them, this sort of thing. Maude?

MRS. HOLLOW: Could I be an alternate on pressure points, if time allows, I would like to be.

MRS. DRUMHELLER: Maude Hollow, alternate on pressure points. Tony?

MR. HOLLOW: I just want to ask: I thought there was another suggestion made for assessment and evaluation. I noticed it wasn't on the list. Was there a purpose?

MRS. DRUMHELLER: Well, that blackboard of mine was so well organized, I am sure that --

MR. HOLLOW: I was thinking somebody beat me to it. That is the reason.

MRS. DRUMHELLER: Wait a minute. It is under 6, 8, and 3. They have evaluation as a separate one and assessment of programs.

MR. HOLLOW: Well, is that over all assessment, or is that just assessment for that particular area?

MR. WILBUR: I think we have got two things mixed up here, Betty. That is assessment of programs, and the committee you set up was assessment of this conference.

MRS. DRUMHELLER: Right, in the conference deliberations we talked about assessment and evaluation. After we have the goals set and after we come up with things to implement those goals, we should continually evaluate that so we are going where we want to go. Now, the other thing was evaluation of this conference, and that committee was set a little while ago, a half, three-quarters of an hour, whenever it was. Does that clarify your question?

MR. HOLLOW: Yes.

MRS. DRUMHELLER: Okay. Shall I lead that committee that is going to evaluate the conference? You know who you are that volunteered. Do you want to raise your hands? The ones to evaluate this conference were Hank, Don, Blane, Darlene and Junette. Okay. Now, is there a feeling that we have gone somewhere?

MR. WILBUR: I feel better.

MRS. DRUMHELLER: Tandy feels better.

MR. MILES: If Tandy is happy, I am happy.

MRS. DRUMHELLER: Okay. So we have resolved committees and directions that they want to go and some of the people that will start out with -- who will serve on them, those committees, will be free to invite whoever else they want to aboard. We will know shortly under whose auspices the committees will be meeting. John?

MR. KING: (Discussion off the record.)

MRS. DRUMHELLER: Art Demmart, Craig, Alaska, for student to student and values. Tandy?

MR. WILBUR: One more question before I go home now: Do these committees get together now? We didn't designate a chairman for each committee or a leader or whether we might want to designate them as such, but they should be, and we should designate when and where and how they might want to meet.

MRS. DRUMHELLER: I think that would be a natural duty of the staff on this grant, to communicate with all of us and to communicate with these people as soon as we find out where we are going to be, and then I think in corresponding with them to find out some of the other points of how often to meet. We might send out just a questionnaire that covers these points, and, you know, whether or not they have the funds to get to a meeting. All right, now, just these committees would be standing committees, and they are going to go out and do this research and they are going to make recommendations, try to move everything ahead. How often do you think they ought to get back together as a whole to report back what they have been doing in their own areas?

MR. WILBUR: You should give them two or three weeks, but it shouldn't be too long. We want to get this thing going.

MRS. DRUMHELLER: Tandy is going to give them two or three weeks.

MR. WILBUR: I don't mean meet every two or three weeks. I mean the first time.

MRS. DRUMHELLER: We are saying then that as the committees work then, there should be a time when they all get back together again, a decent interval. Okay, We will do that. We will make those determinations, I think, maybe on a questionnaire type thing that we could send to each other. They could say, we could meet quarterly, you know, six times a year, annually, whatever. Is there anything else that anyone wants to bring before the body? Cecilia?

MRS. ABRAHAMSON: I did not volunteer on any of these committees for the reason that I will bring back the information that I gathered with other council members, and we will discuss it. If there are funds available, we will send members to be involved. We will send the names of these we recommend to serve on the committees.

MRS. DRUMHELLER: Well, the funds, there will be no funds for the work of these committees immediately.

MRS. ABRAHAMSON: Well, that is what I mean, that it will be the tribal responsibility, so I will not commit myself until I discuss it with the other tribal people.

MRS. DRUMHELLER: Cecilia, do you want some extra copies of this to take home, and would you communicate back to Hank SiJohn, myself, and so on in the Indian Center, who wants to serve on what?

MRS. ABRAHAMSON: Yes.

MRS. DRUMHELLER: Okay, anything else?

MR. LEONARD: Sidney Stone didn't get a chance to talk about the Indian-Chicano -- Chicano Indian studies center.

MRS. DRUMHELLER: That's right. Sidney Stone has come prepared, and we didn't get to go into this as much as we would like to have. We did yesterday, when Emery was able to communicate many of the things that were happening in Montana. Sidney has been working on a Chicano studies thing with some success, and so I think that might give us an idea of the kind of things that we might do. Sidney?

MISS STONE: What basically has happened is there is an Air Force base that has been vacant for two years, and we are trying to obtain the base and create a Chicano-Indian study program on this base. And what the school would be, it would be the equivalent -- the undergraduate studies people would be attending three colleges within the area: Lynn Benton Community College, the Oregon College of Education, and Oregon State. They would also have classes directly involved with Indian culture and Chicano culture. We would have the equivalency of a high school credential available. We would have vocational training and orientation of preparation for junior college, and an under-division of other studies for individuals so that if they wanted to, say, come back, for instance, where they dropped out of school and they have had no opportunity to complete their high school education, and they have had maybe family responsibilities that have restricted their capabilities of going to school, we would give them housing. There would be medical trained people there capable of dealing with training them in health, and also we would have a day-care center for children, so that primarily the individuals that we will be reaching out to try to draw into this -- if we are able to obtain it there and if we are able to set up the school and create it and get the funding for it, we will draw people from heads of households, individuals who are coming from a situation that they would like to go back into the educational system, whether it be vocational or academic, so they can achieve some kinds of understanding of the system that they are dealing with, but on their own terms, on the terms of the Chicanos and on the terms of the Indians. So the school would be measured by Indian standards and by Chicano standards, not by white standards. The school would have academic settings that are human settings, not these kinds of classroom situations where you go in and you have "X" number of students with one teacher. We plan to set up the kind of educational system that is more on a one-to-one basis or in a small group basis, and it's more action-oriented kind of training rather than reading from books, because the people that would be drawn into this program are individuals that are turned off by going to school and having sit by the hours and read books; it would mean nothing to those men. The educational system that is set up now within the State of Oregon and throughout the whole United States is totally white-oriented, and the lectures, the educational materials used are white-oriented. So what we plan to do, if it's possible to get the backing of the Indian people and of the Chicano people within the Pacific Northwest and if we are able to obtain it there, and if we are able to create this kind of educational system tomorrow for Indian people and Chicano people, we would set up our own educational equivalency kind of situations. The people that we would draw in that would be lecturers would be trained personnel within various vocational fields. They would be measured in terms of their capabilities and not in terms of the standards set by white people. Although our people will be going from our programs into lecture division programs in other colleges and other universities, we will see that whatever our instructors are doing will be accredited by, you know, the state and by the schools that our people will be going to from this school that we are creating.

But the essential thing that seems to be needed and the thing that I keep hearing people speak about is that the materials that the students are going to be dealing with have to be on their own terms, within their own culture, within their own life styles, not a re-adjustment and a changing of a human being to be what someone else expects them to be, but allowing that human being to be whatever they are and to grow in whatever direction that they want to grow, and to make decisions for themselves. For too long, you know, white people have been making mistakes for the Indians, you know, mistakes for the Chicanos. Now, we are saying, you know, let us --give us the responsibility of making decisions, and when we do make the decision, sure we will make mistakes, but at least we will be doing something. So I thought a number of newsletters kind of things for CISCO -- CISCO is the surname for Chicano-Indian studies program of Oregon. It's only like a corporation, the main base of what started the creating of this school. We don't know what we are going to name the school. Many of the Indian people within the Portland area are disturbed by the fact that the organization has been named CISCO. They say this is too much like a Chicano name and you push the Indians aside, you put everything Chicano first and Indians seconds. And they are afraid of this. So when we create the board of trustees for the school, there will be equal representation of Indian people and Chicano people within the board. There will also be equal representation of the Indian people within this school, the students, and the Chicano people, and there is going to have to be a great deal of understanding on both sides to make a go of this, so that one group couldn't dominate and destroy the other ones capability of being who they are, but rather maybe dealing with racism for the first time. You know, for too long the Indian people and the Chicano people and the black people have been separated. They have been divided. And so we fight among ourselves tribally, and we fight among ourselves and say, "Well, at least I am better than a Chicano." We take pride in the fact that the Indian people are the most destitute minority. They say, "Well, at least, I am something; I am the most destitute." You have to have something to believe in. This school is going to have to take a lot of time and a lot of effort and a lot of understanding, and that means the backing of many of the tribes within the Pacific Northwest, and that means interest and active involvement, and that means sending people to the school, relating them to the school, so that they know that educational opportunity is there and that they can take advantage of it. You know, trying to recruit Indian students to, like, Portland State is next to an impossibility because there is nothing there that I can say, "Come to Portland State, you know. It's a good school," but there is nothing there for the student that comes to Portland State. You are totally isolated. You are in the middle of the city. You have great difficulty finding any other Indian students to relate to, and you are totally lost and isolated away from the old way of life. This is what is so fantastic about the idea of a Chicano-Indian studies program within the State of Oregon, because if it can happen up here, it can happen in Montana. These are the things. It's going to mean that the educational system is going to accommodate the Indian life style and no longer be making the Indian people become whatever they want them to be, but rather let them be what they are. If we can find a stronger base, a stronger sense of unity among ourselves and be able to reach out and communicate with other people -- we are coming from the same places. They are Chicano and black, but we are all in the same place with the poor white people. It's not purely a racial issue. It has to do with economic issues, and it has to do with priorities the white people have set, up to this time, and the priorities are money. They are not human beings; it's money, and it's a piece of paper. It's not a human being. So we are just dependent on everybody. What we want to communicate at a school like CISCO is that yourself depends only on one thing, that you exist, that you are a human being, and all these other things that make you what you are. Just the fact that you exist, and then you don't have to live with this kind of racism we have lived with in the society. You can reach out and you can touch other human beings, and you can realize that you are you and they are they. They can be what they are and that because of the color of their skin, because of cultural identification, because of values, we all have a right to be whatever we are, and maybe the decision is for us not to have these decisions made outside of ourselves. So I will pass out some of the proposals, and I think it will go to various areas rather than individual people so that you can carry them back to your areas and explain what is going on in the State of Oregon. Explain the need for moral support and for actual support. There is an address. Senator Hatfield has created a task force that is going to deal with the decision as to what will become of the idea. We have an address that you can write to and say that you can -- state that you support the creation of an Indian and Chicano study program. These are the kinds of pressure points that right now we are talking about on paper. These things can be happening. We need your help because -- I don't know, I know when Hatfield a couple of weeks ago -- I met with Hatfield. I have always believed the man was a fool, and I really believe it now. His statements were unbelievable. He said he was concerned about the Indians and the Chicanos. They are not human problems. They are problems -- he was concerned about Indian-Chicano problems, and he realized that the Chicanos haven't been in the State of Oregon, but the Indians have been there a while. That is how he felt about the Indian people. He was concerned that museums weren't adequate for the display of artifacts and skeletons. He wasn't concerned with the fact that human beings are being shut out, that human beings are being lost. He is concerned about what was in the past. He refuses to deal with today. You know, you know, that makes me very sad to know that this man is heading a task force and is representing me in the senate, and he doesn't even know what a human being is.

So we have got to deal with these people. We just can't let them go on the way they are, and we have got to deal with other people, and with other human beings, and that has nothing to do with race. It has to do with human beings. That is what it's all about. So I hope you will support CISCO, and I hope you will be able to get the backing of our people and of your regions and of your tribes so we can deal with these people, so we can create a new kind of educational system, one that is representative of human beings and not just objects, pieces of paper.

MRS. DRUMHELLER: Thank you, Sidney.

Does anybody have any questions about the program that is developing in the State of Oregon?

MR. IYALL: I have about six. Is this on a volunteer basis?

MISS STONE: Everything that has been done up to this point is on a volunteer basis, and most of the individuals that are working are urban Portland Indians. The Valley Migrants League within the Salem area is allowing us to use like their mail to send out newsletters or whatever we need to do. We have two individuals coming from Jesuit settings that are volunteering to serve, and we are going to be losing those individuals as of this next week, so we are seeking now funding through just about any source that we possibly can so we can pay at least one individual who is, you know, deeply involved and who is willing to spend the time and effort that it is going to take to keep it together, and so we are talking our funding through church organizations and corporations, anything that we can try to deal with. We haven't any at this time. All the people that are involved in the various levels,creating the academic standards, creating what we will have, the equivalency of an accredidation for our structures, help and day-care centers, media, public relations, all these people that are working in these various areas are volunteering their time, and it is really an effort to try to get these things done when you don't have the time, you don't have the money, and you can't devote all your energies to it.

So there are just a lot of people putting in minutes and a few hours and time whenever they can get it in, so, you know, the bonds that are keeping us going are really spiritual more than anything else. It is pretty remarkable that it has happened, that there is a unification between the Indians and Chicano people.

These are some of the things that have happened at the University down there, some of the kinds of actions that have come [illegible] ruptions between the two groups, between the Indian and Chicano people down there and still willing to go ahead and deal with them. The tribes create a foundation. This is an Indian value, this is a language culture, whatever you want, and this is Chicano. That doesn't mean that I am better than you or you're better than I, but we deal with it together, and if I can respect where you are coming from, maybe you can respect where I am coming from.

As far as possibility of funding, we may get some from H.E.W., that is one possibility, but everything else is on a volunteer basis.

Any other questions? Is there anyone else that wants one of these?

MRS. DRUMHELLER: I think that this experience that has just been related to us shows that through voluntary effort a certain amount of things can happen. I think probably the other two components there are help from government agencies and private sources and our own resources.

MR. DENNY LEONARD: If I could just add a little bit more to what Sidney has said, I would appreciate some information from different tribes and different educational organizations, and what we would like to know is curriculum that is relevant to the different areas in the Northwest, Montana, Idaho, Washington and Oregon, so we can expand to everyone and that the program is being aimed toward heads of families who can't afford to go back to school. So we just need an input of ideas.

MRS. DRUMHELLER: I think maybe this could just be sent to the communication committee, that part of their function could be the collection and distribution of materials that can be shared in studies or approaches to some of the programs. I think this is very good.

Dan.

MR. IYALL: There are some examples down in

Pasco, primarily its minorities, that were drop-outs of the school system. There is a school in East Pasco that is funded under U.R.R.D. that is geared toward drop-outs, primarily high school drop-outs and it is quite unique in structure and study, and so on. They study all the way from calculus to third grade mathematics all at the same table, and I think possibly this group might well visit or write and inquire how they are able to operate.

MRS. DRUMHELLER: For the information of the record, U.R.R.D. is Urban Rural Racial Development, State Department of Public Instruction.

Are there any other reports or sharing of information from other schools, other areas, that we would like to do here before we go?

MR. LEONARD: I brought a video tape with me to the meeting, I didn't think we would have time to use it. Maybe I should have contacted you earlier, but it is a video tape of the introduction to our orientation center. We started in January and we have covered things such as Indian habits and discipline in the home, religion, and we have had the high school students come down from the highschool and talk to the grade school teachers about what they felt was wrong or what they felt was good when they went through grade school, celebrations and evaluations. This introduction tape kind of explains what the whole program is involved with, and I would like to leave it with the Center here and they might use it in different areas. You can dub this on one inch or half-inch. You might be able to use it.

MRS. DRUMHELLER: Thank you very much. I am sure it will be invaluable to the people working on committees when they get to that point. Thank you very much, and our thanks to CISCO for sending this up to us.

MR. LEONARD: That is not exactly right. It comes from the Confederated Tribes.

MRS. DRUMHELLER: This is the Confederated Tribes of Warm Springs. I'm sorry, I'm sorry.

MR. LEONARD: I have problems with CISCO.

MRS. DRUMHELLER: Excuse me, Denny. We got the correct credit in there, I think.

Is there anything else anyone would like to bring before the group?

Thank you all very much for coming.

(Tandy Wilbur then complimented Betty Drumheller personally for the work she had done for the conference.)

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